

THE
FABLES
OF ESOP, IN
ENGLISH.

*With all his life and fortune, how hee was
subtil, wise and borne in Greece, not farre from Troy
the great, in a Towne named Amorio. He was of all other men
most deformed and euill shapen: for he had a great Head, a large
Visage, long lawes, sharpe Eyes, a short Necke, crooke-backed,
great belly, great legges, large feete. And yet that which was
worse, he was dumbe, and could not speake. But notwithstanding
standing this, he had a singular wit, and was very in-
genious and subtile in cavillacions, and ple-
asants in words after he came to his
speech.*

*wherewnto is added the Fables of Auian: and also
the Fables of Alfonce, with the Fables of Poge
the Florentine, very pleasant to be
reade.*

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Figures and Tables

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The life of Esop.

This Historie maketh mention, how Esop excused himselfe before his Lord, for eating of the Figges.

And forasmuch as his Lord to whom Esop was bound, supposed that he was not profitable hee sent him to labour in the fields, and to digge and delue in the earth. And on a day, as his Lord walked in the fields, one of his labourers gathered figs, and presented them vnto him, saying, My Lord, take these Figs as for the first fruit of thy field. And the Lord received them ioyfully, and deliered them to his seruant Agapotus, charging him to keepe them till he returned from his baine. And it hapned, that Esop comming from his labour, demanded his dinner, like as he was accustomed; and Agapotus which kept the figges ate of them, & said to one of his fellowes, If I did not doubt and feare my master, I would eat all these figs. And his fellow said, if thou wilt let me eat with thee, I shall finde a craft that we shall have neither blaine ne harme therefore. How may y be said Agapotus? To whom his fellow said, when my Lord shall come honie, we will say to him, that Esop hath eaten them. And because he cannot speake, he shall not excuse himselfe, & therefore he shall be well beaten. And hereupon they went and ate the figs betwene them both, saying, this villaine shall bee well beaten. And when their Lord came home, hee comianded Agapotus to bring him the figs: and Agapotus said vnto him, Sir, when Esop came from his labsur from the field, he found the celler open, and went in without reason, and hath eate all the figges. And when the Lord

heard this, he was much angry, and said: call to me Esop, to whom he said, thou counterfeit charle, how is this hapned, that thou hast not been affraid to eat my figges? whereof Esop was affraid, and beheld them that had accused him. And the Lord commanded to take off his clothes and let him be beaten, but he knelid downe at the Lords feet, and by synges (because he could not speake) prayed his Lord to give him space to excuse him & his Lord granted it to him. And anon after, he tooke a dell full of hot water, which was on the fire, and pouzed the same into a bason, and dranke thereof. And anon after hee put his finger into his mouth, and cast upp all that was in his stomach, which was onely water, for that day hee had tasted nothing but water: and he prayed that his accusers might semblably drinke of the water as he had done. And so they did, and held their hand before their mouthes because they would not dronke. But because the water was hot, and their stomackes issolued by the water, they dronked by the water, and the figges toghther. And when the Lord saw it, he said to them, Whyn haue ye lied to me against this Esop which cannot speake and then he commanded to spoile them, and beat them openly, saying: Whosoeuer doth, or layeth wrong upon other, shall be punished with the same paine that is due therfore. And these things seene & experimeted, Esop returned againe to his labour. And as he laboured in the field there came a priest named Isidis, which went toward the citie and had lost his way. And hee seeing Esop, prayed him that hee would shew him the right way to the Citie. And Esop received him ioyfully, and made him to sit downe vnder a figge tree,

and

and set before him bread, hearbes, figges and Dates, and made synges to him to eat, and drew water of a pit, and gave him to drinke. And when hee had well eaten hee tooke him by the hand, and set him in the right way for to goe to the Citie. After which things done, the Priest lift up his hand to heauen making his prayers to the gods for Esop, of whom he received so good refreshing.

How the Goddess of Hospitalitie gave speech of tongue to Esop, and how he was sold.

Then Esop returned to his labour, and after when he had well laboured for to eschew y great heate of the Sun after this vsage he went into the shadow for to rest and slype vnder a tree. And when the Goddess of Hospitality appeared vnto him, and gave him Sapience and Ability, also she gave to him the gift of speech, for to speake divers fables and imuentions, as to him which was right deuoute to hospitalitie. And after when Esop was awaked, he began to say to himselfe; I haue not onely slept, but sweetly rested, but also I haue had a faire dreame, & without any impeachement, I speake, & all that I see I call by their proper names: as an horse, an ox, a chariot, and to all other things, I can give to euery one his name. For I haue received suodenly the grace of this knowledge, for the great pitty that I haue had on them which lacked hospitalitie; for he that doth well, ought to haue god hope in God, that he shall haue god reward therfore, and therfore I shall not labour lesse than I did before. And thus when Esop began to labour, there came he y had the charge of the field, and the ouer-sight. & anon he be-

gan to beat one of the labourers grievously, whereat Esop was greatly displeased, & said to him in this manner : Why beatest thou him for nought ? and every houre thou comtest & beatest vs without any cause, thou killest vs and doest nought thy selfe. But I shall tell to my Lord all this matter like as thou shalt well know of it. And when the Procurator heard him called by his owne name Zenas, he maruelled that Esop spake and thought in himselfe, I shall goe before my Lord, to the end that this soule villaine complaine not of me, and that my Lord put not me from my place. And he tooke his mule, and rode vnto the citie, & came to his Lord, and said, My Lord, I humbly salute you. And the Lord looked on him and said, why commest thou so affraid and troubled ? And Zenas said vnto him, that now in y field is hapned a thing monstrosus what is that said the Lord ? haue the trees brought forth their fruit before their time, or haue the beasts brought forth their fruit against nature ? And Zenas answered him : nay my Lord, but the crooked churle, the counterfeited Esop beginneth to speake clearely. Truly said his Lord, this indeed is a thing that to me seemeth monstrosus : yea forsooth, said Zenas. Then said the Lord, we see daily many men when they bee angry cannot speake, but when they be in peace, can well speake, and proffer things. And then Zenas said, my Lord, hee can speake aboue all other, & hath said to me things contumelious, blasphemous, and villaines, of thee and all thy gods. Whereat his Lord was very angry, and said, Goe thou to the field, and what wilt thou doe with him, doe it, sell him, or give him, or lose him, for I give him to thee. And then

Zenas

Zenas tooke his gift by writing, and came againe into the field, and said to Esop, now thou art mine, and in my power, for my Lord hath giuen thee to me, and because thou art a villaine and an euill churle, I shall sell thee utterly. And then it fortuned that a Merchant that had bought seruants, came into the field to buy beasts, for to beare over his merchandize to Ephesus the which met with Zenas, and he saluted him, and demanded of him if he had any beasts to sell. And Zenas answered, that for nothing he shold finde no beasts to sell, but I haue a servant which is not faire, and he is of a good age, which if thou wylt thou shalt buy. And the Merchant said, he would firsst see him. And then Zenas called Esop and shewed him to the Merchant. And when the Merchant saw him so feule and deformed, he said in this manner : From whence is this villaine come, and this trumpet of Tragedentus? this is a faire merchandize, for if he had not a voice, I shold take him for a bottle full of wind : yee be well occupied to bring me hither to shew me this faire personage, I supposed thou wouldest haue sold to me a comely seruant, honest and pleasant. And then the Merchant returned on his way, & Esop followed him saying in this manner. Abide a little here, & the Merchant said, hinder me not villain, for thou maist haue no profit of me : for if I bought thee, I shold be called the Merchant of fooles, and of vaine things. And then Esop said vnto him, Wherefore art thou then come hither ? and the Merchant answered him, to buy some thing that is faire and comely, but thou art foul, deformed, loathsome, and counterfeited : Wherefore I meane to haue no whit at all to doe with

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with

With such merchandize. And then Esop said, if thou wilst buy me, thou shalt laſe nothing. And the Merchant demanded wherein maieſt thou doe me any profit? then Esop said: Be there not in thy house little chilſen, ne in the towne that cry and run? buy meſſ and thou shalt doe wiſely, and ſhalt be their Maffer, for they ſhall dread & feare me like a falſe viſage. And then the Merchant ſmiled at the words of Esop, and returned back to Zena as asking him how he woule ſell that faire merchandize. Zena ſaid unto him, give me thirtiſ pound or threſ halfe pence for him: for I wot well that no man will buy him: and then y Merchant paid for him as muſh as he was well content with, and Esop went with his master into his country. And as he entred into the houſe he ſaw two chilſen lying in the lap of their mother: then ſaid Esop to the Merchant, Now ſhalt thou haue expeſience of that I haue promiſed, for ſince theſe two little chilſen haue ſene me, they haue been ſtill and aſfeard. And then the Merchant laughing, bade him to enter, and he ſeeing his fellowes faire and pleasant, ſaluted them ſaying: I ſalute you my faire fellowes. Now when they ſaw Esop they ſaid all, we ſhall haue anon a faire perſonage, what will our master doe to buy ſuch a man, ſo foul & ſo deformed? And their Lord anſwered, because that I haue found no beaſts to helpe you, therfore I haue bought this gallant, to helpe you to beare your carriage, wherefore depart among you the fardels for to beare. And Esop ſaid to them, O my god fellowes ye ſee well that I am the leaſt and feebleſt, I pray you therfore to give me the lighteſt burthen: and his fellowes ſaid to him, because thou maieſt beare nothing:

To

To whom Esop ſaid, because ye doe all the labour, it is not meet that I onely ſhould be idle, and unprofitable to my Lord.

How Esop demanded the lighter burthen, but to the ſeeming he tooke the heauieſt, which was at laſt the lighteſt, and to he beguiled his fellowes.

Then his fellowes ſaid to him thus, which wilt thou beare? And Esop beholding all the burthenes, fardles, packs, and paniars, tooke a panier full of bread, which two of the bearers were ready to haue borne and ſaid: let me haue this panier to beare. Then they ſaid he was the moſt ſoſe of the, because he might haue choſen the lighteſt, and tooke the heauieſt. But he tooke the panier of bread, and went forth before all his fellowes: which when his fellowes beheld and ſaw, they all ſaid that their master had not loſt his money for he was ſtrong, and might beare yet a heauier burthen; & thus they mocked him, but alwaies Esop was at his lodging before his fellowes. And when they were arriued at their lodging, their Maffer made them to reſt, & conuanded Esop to bring forth bread to eate, and ſo he tooke bread out of his panier, that his panier was halfe emptie. And when they had well eaten, each of them tooke his burthen, and Esop boare leſſe than he did, and came to his lodging before his fellowes, and at ſupper he gaue ſo much bread, that his paniar was all empty. And on the next day he tooke his panier, and went ſo ſtill before his fellowes that they knew him not, ſo that one demanded, Who is he that goeth ſo farre before vs? and another ſaid, it

it is the crooke-backed and counterfeited Charle, which by his subtiltie hath deceiued vs that bare the burthens not consumed by the way, but he hath auoided his burden, & is more wily than we he. And when they came to Ephesus, the merchant led his merchandise to the market, and also his thre seruants to sell, which were named Garmaticus, Saltis, and Esop: and a merchant said to him, if thou wilt sell thy seruants at a reasonable pris, there is a Philosophere named Exantus, to whom much people goe to learne at a place calle^d So noon, leade thy seruants thither, and the philosophere will buy them: and the merchant did well aray Garmaticus & Saltis with new robes, and led them thither for to sell: but because Esop was so foule & lothsome, he was clad in canvas, and was set between the other two which were faire, pleasant, and well favoured men; but all they that beheld Esop, were abashed because of his deformity, saying: From whence commeth this fellow? and because they so wondred at him, he looked all overthwartly on them holdly.

Of the second sale of Esop.

And when the market day came, Exantus the philosophere departed out of his house, and went to and fro throughout the market, and he saw these two young men, and Esop standing betwene them, whereat he marueled greatly for what cause the merchant had so sorted them, and aproaching to one of them, he said in this manner, Of what country art thou? and he answered, I am of Cappadoce. And Exantus demanded of him, saying: what canst thou doe? And he answered, I can doe all things that thou wilt: which answer when Esop heard, he laughed

laughed, shewing his great teeth: and all the schollers that were there with Exantus beholding Esop so sore laughing, and shewing his great teeth, they thought they saw a monster and not a man, and said to their fellowes, this great whorson hath very big teeth. And some asked what they had saene, and they said, that he soore laughid, and shewed them his teeth, and some said he laughed not, but that he was a cold on his teeth: and one of them demanded wherefore he laughid, calling him gentle gallant: and he said what hast thou to doe the ewith knaue? goe thy way: and that scholar departed all ashamed, following his Master. And then Exantus demanded the pris of Saltis: & the Merchant said that he shold pay for him a thousand pence: and Exantus esteeming the pris ouer deare, returned to the other fellow, and said to him, Of whence art thou? and he said, of Lido; and Exantus asked of him: what canst thou doe? and he said, I can doe all that thou wistenest: and when Esop heard these wordes, hee laughed more than he did before. And when the scholars saw him laugh againe, they said: this fellow laugheth at all things. Then Exantus demanded the pris of Garmaticus, and the Merchant said thre p. crownes, which Exantus thought too deare, & went his way. Then the scholars said to their Master, These seruants please thee not: yes, said Exantus, they please mee well, but it is ordained in our City, that no seruant shold be bought at so high a pris, vpon a great paine. And one of the scholars said: seeing they that be faire cannot be bought, buy him that is foule and deformed, truly he shall doe thes some service, and the pris that he shall be sold for, we our selues will pay.

And

And Exantus said to them; If I should buy this bilaine that is so foule and vncleane, my wife would not be well pleased, for she is so curious, that shee may not suffer her selfe to be serued of such a counterfeited servant. And then the scholars said, Master thou doest many things, with which thy wife shall not gainesay nor meddle. Then Exantus said to them, Let vs then demand of him what he can doe, lest for default of asking we should lose our money. Then Exantus turned him to Esop and said, God saues thee young man: and Esop said to him in this manner, I pray thee grieue me not. Then Exantus said to Esop, I salute you. So doe I thee, said Esop. Well leaue these mockes, said Exantus, and answer me that I shall demand: and he asked, what art thou? and Esop answered, I am of flesh and bone. Then Exantus said, I demand not that, but where wast thou borne? and Esop answered, In the wombe of my mother: and Exantus said, yet I aske not that of thee, but I aske of thee in what place thou wett borne: and Esop said, my mother never told me assured me, whether she was deliuered of me in the chamber or in the hall. Then Exantus said, I pray thee tell me what thou canst doe? Esop said, nothing. Exantus said: What canst thou doe nothing? Esop said, no. Wherefore, said Exantus? Because said Esop, my fellowes say they can doe all things, and then will they leauis nothing for me to doe. Then the scholars were much abashed, and had great maruell at him, saying: This fellow answereth by diuine wisedome, for there is none to be found that can doe all things, & therefore he laughed. Then Exantus said, I pray thee tell me if thou wilt that

that I shall buy thee: and Esop said, What is in thee, no man shall constraine thee thereto: neverthelesse, if thou wilt buy me, open thy purse, and tell the money, and make the bargaine. Then the scholars sware by all the gods, this fellow exceedeth our Master. Then Exantus said to him in this manner, If I buy thee, wilt thou not runne away? Then Esop answered, if thou thinke that I will runne away, I counsell thee not to buy mee. Surely, said Exantus, thou saiest well, but thou art very loathsome and deformed. To whom Esop said, Men ought not onely to behold the face of a man, but rather regard the courage. Then Exantus demanded of the Merchant, what shal I pay for this Esop? And the Merchant said to him, thou art a foolish Merchant to leaue these faire and goodly seruants, and to take him that can doe nothing, take one of these two, and let this Aise goe: and Exantus said, I require thee to tell me what I shall pay. Then the Merchant said threescore pence. Then the Scholars sold out the money to the Merchant, and thus by this bargaine, Esop became servant vnto Exantus. And when the Banquers received the money for the sale of Esop, they demanded curiously who were the buyer and seller. Then Exantus and the Merchant compounded and accorded betwene them, that hee had not bin sold for so much money. But Esop said to the Banquers, this is he that hath bought mee, and this is he that hath sold mee, which thing they will deny, wherefore I affirme and say, that I am free. Then the Banquers laughed at this cauillation, and went and received the pice of Exantus, for as much as he had bought Esop.

How Exantus brought Esop home
to his wife.

Then when every man was departed, Esop followed Exantus home to his house, and when he came before his house, he said to Esop, abide here a while before the gate, until I goe in for to praise thee to my Lady and Mistresse my wife. Well sir, said Esop: and then Exantus enter into his house, and said to his wife, Dame, ye shall no more haue cause to bee at debate with me, for ye haue desired me long for to get you a faire servant, wherefore now I haue bought one that is so wise, and so pleasant, that thou never sawest one better. And when two of the Ladies servants heard him say so, wéenig that it had bin truth, they began to striue together, & the one began to say to the other, My Lord hath bought for me a faire husband: and the other said: This night haue I dreamed that I was married: and thus his servants talked. But his wife said, my Lord, where is the faire fellow that ye praise so much? I pray you let me see him: and Exantus said, he is before the gate. And his wife said, I pray you bring him in: and as the two young women had de b'it for him, one of them thought in her selfe, I shall see him first, and if I may, he shal be my Husband, and so sh'ee issued out of the house, and said: where is this faire young man y I desire to see? and Esop said to her, what demandest thou? I am he. And when she saw Esop, she was abashed, and said unto him, Art thou the faire Peacocke? where is thy taile? And Esop said to her againe, If thou haue

haue neede of a taile, thou shalt not haue of one. And then as he would haue gon in, the servant said vnto him, Come not here; for all that shall see thee will runne away. And after she went in, and told her fellow what he was: and when she came out, and saw him so deformed, she said, beware thou knaue that thou touch me not: and when Esop entred into the house, anon he was presented to the Lady: and when the Lady saw him, anon she turned to Exantus and said: instead of a servant thou hast brought a monster, throw him out: and Exantus said to her, My wife, thou oughtest to be glad and ioyful, because I haue brought to thee so faire and so good a servant: and she said to Exantus, Now wot I wel that thou louest me not, for thou desir'st to haue another wife, and because thou durst not tell it me, thou hast brought me this foule great knaue, to the intent that I goe from thee: I wil no longer abide, for thou knowest well that I may not suffer him, and therefore deliver me my dowrie, and I shal go my way. And the Exantus said to Esop, when we were on the way thou spak'st largely, & now thou saiest nothing: and Esop said to him, because thy wife is so malicious, put her in prison. Exantus said, Hold thy peace, else shalt thou be beaten, seest thou not that I loue her more than my selfe? then said Esop, I pray thee that thou loue her well: and she said, wherefore not? Then Esop smote his foote on the pavement, and cryed out with a loud voice, saying: Harke, this Philosopher Exantus is overcome of a woman: and then Esop turned him to his Lady, and said to her: Madame, I pray you take not my words at the wrost. Thou wouldest haue a servant that were yong, well

Well formed, well arraied, Strong & rich, to serue thee at thy dinner and beare thee to thy bed, that can rub and claw thy feet, and not such a foule man and so deformed a servant as I am: for if thou hadst such a one, thou wouldest set nought by thy husband, & therefore Erupus the Philosopher, had his mouth of God, which never lyed. He said that there were many perils and torments on the See, and o' her great riuers, and also poverty is a hard thing, & difficult to be borne and also there be many other great dangers, and troubles infinite: but there is no worse danger nor perill than a false woman. And therefore Madam, I pray you y^e you take no more a faire servant nor pleasant to serve thee lest therby thou dishonor^e thy Lord and husband. Then she said to Esop auoide hence thou villaine, which art not onely deformed of thy bodie, but also of thy words: but I shall gos my way. Then said Exantus to Esop, Thou seest how thou hast angered my wife, see thou please her; and Esop said; it is no small thing to please the ire of a woman, but a great thing. Exantus said to Esop speake no more, for I haue bought thee to make peace, and not to make debate and strife.

How Exantus brought Esop into a Garden.

Exantus bade Esop take a panier, and follow him into the Garden. And Exantus said to the Gardiner, Give vs of thy hearbes: and the gardiner cut of the hearbs in diuers places, and deliuered them to Esop, and he toke them, and Exantus payed for them: and when he was departing, the gardiner said to him, Master, I pray thee that thou wile aske me a question: Well said Exantus, aske what thou wilt: and the Gardiner demanded of him, saying:

ing: Master, what is the cause that the hearbs that be not labored, grow faster and sooner, than they that be curiously laboured? This question answered Exantus, that they came by some prouidence by which the things were brought forth. Then Esop heard this answer, he began to laugh. And Exantus said to him; Thou villaine, laughest thou me to scorne? and Esop said, I mocke ther not, but him that hath learn'de the Philosophy. What solution hast thou made? What is that that commeth of Divine Prouidence? A childe of the kitchen will make as good an answer. Exantus then said to Esop, make thou then a better solution. Esop said vnto him, If thou command me, I shall gladly. Exantus said vnto him; It appertaineth not to him that iudgeth things of difficulty, to iudge rude things and rusticall, but I haue a seruante here which shall informe and give the solution of thy question, if thou wile request him. And the Gardiner replied. Can this villaine palliard that is so greatly deformed, answer to this question? Then the Gardiner said to Esop, hast thou knowledge of such things? And Esop said; Yea truely, more than all the men in the world. For thou requirest wherefore the hearbs that bee not laboured, grow sooner than they that bee sowne and laboured? Esop replied, Take heed to my answer: for as a woman that hath bin a widow, and hath had childdren by her first husband that is dead, and after was married to another man, which hath had childdren of another wife before: and unto the childdren of her first husband, she is a mother, and to the other childdren she is but a step-mother. Thus there is a difference betwene her owne childdren, and that other

other womans. For her children she hath nourished peaceably, and the other children in anger and wrath. In this manner it is of the earth; for she is mother of the hearbs that grow without labour, and is but step-mother to the hearbs y doe grow by labour and force said the Gardiner then, thou hast eased me of much study; therefore I pray thee take of the hearbs that be in my garden at all times, and when you list.

How Esop did heare the Present.

On a tyme, when the scholars had beene in the auditory with Exantus, one of the scholars drest precious meats for the supper of Exantus and other: and when they were at supper Exantus tooke of the best meats, and put them in a platter, and said to Esop, Goe beare this to her that loues me best. And Esop thought in himselfe; Now is it time to auenge me best on my Mistris. And when he came home into the Hall, he said unto his Mistris: Madame, beware that yee eat not of this meat. And his Lady said, I wot well alwaies that thou art a great sole. Esop said to her, Exantus hath not commandanted me to give it to thee, but to her that loueth him best.

Then Esop presented the platter to a little hound, which was alwaies in the house, saying to her: My Lord hath sent to thee this precious meat. Then the wife of Exantus went into her chamber, and began to weepe. And Esop returned to Exantus, and hee asked him, how his loue fared: he said, Right well; and all the meat that I haue set before her, shee hath eaten it. And Exantus sayd, what said she? and he said, My Lord she sayth nothing, but she desirereth to see thee. When they had well eaten and drunke, one

asked

asked when moxall men shall haue most to doe? Esop saith, that shall be at the day of iugement. The scholars hearing this, said: this villaine is full of answers and nothing said, Whyn goeth the shepe to his death following his master, and saying nothing, and when the swine is brought to be slaine, he doth both cry and bray? And Esop answered and said: because it is accustomed to milke and share shepe, and hee weneneth, that hee shall be soothwith either milked or shorne, and therefore searcheth not at all: But because the swine is not accustomed to be milked or shorne but to be leitten hound and to lose his life, therefore he dreadeth when he is taken. And all the scholars said it is troth: Loe this man is wise, and Rath said well. Then each man arose and went his wyp.

And when Exantus was returned home to his house, he entred into his chamber, and found his wife sore weeping, and he said unto her: my sweet loue how is it with you? and kissed her, and she turned her backe to him, and said, let me alone, I haue not to doe with thee, I will goe from thee for thou louest better thy hound than me, to whom thou hast sent thy precious meate. And because he knew nothing thereof, he demanded, what meate hath Esop brought to thee? And he said, none at all. Exantus said, I am not drunke, I sent to thee by Esop a platterfull of precious meate, and she said: not to me, but to thy hound. Then he called Esop and demanded of him to whom hast thou givien the meat I delivered to thee? and he said, to her that loueth thee best, like as thou commandest me. And Exantus said to his wife, understandest thou not what he saith? I understand

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him well, said she, but he gave to me nothing, but gave it to thy hound. Then Exantus turned to Esop and said to him: thou great villaine, to whom hast thou borne the meat I delivered unto thee? Esop answered, to her that loued thee best. And Exantus demandeth who was she? And Esop called the little hounde, and said: this is shee, for the loue of thy wife is right nought, for if she be a little angry, incontinent she reproueth thee, & speaketh violently to thee that louest her, and will say, I will goe from thee, and leau thy house: & if this hound goe from thee, call her again and she commeth anon, making thee cheere, and therfore thou oughtest to say to thy wife: and not to her that louest thee best. When Exantus said to his wife, thou seest this fellowe is a railer and an inuenter of words and therfore haue patience, for I shall finde cause to auenge thee, and beate him. And she said, doe what thou wilt, for I shall never haue more to do with him, and after that thy hound, for I goe my way: and without saying farewell, shee went home to her frinds. And Exantus was angry & sorrowfull for her departing: and Esop said to him, Now see st thou wel that thy wife that is gone loueth thee not, but this little hound abideth by thee. Exantus all heauie for his wifes departing, prayed her to returne, but it availed not: for the more a woman is prayed, the more is she obſtinate and wil do the contrary.

How Esop, made his Ladie to come home againe.

A ſd because Exantus was angry for the departing of his wife, Esop ſaid to him, Master, bee

not angry, for without praying I ſhall make her returne and come againe vnbidden. So that ſhee ſhall be more louely, meeke, and obedient to your commandements than euer ſhe was before. And then Esop went to the market, and bought capons and many other pullet, and as he bare them, paſſing by the house where his miſtress was, it happened that one of the ſeruants of the house came out. And Esop demanded of him, Haue yee ſent nothing to the weddinh of my Lord? To what weddinh ſaid the ſeruant? Unto the weddinh of Exantus ſaid Esop, for to morrow he ſhall wed a wife. And anon the ſeruant went into the house & ſaid to Exantus wife: Madam there be new tidings; tellhat be they ſaid ſhe: Exantus ſhall haue a wife and be married. & forthwith incontinent ſhe departed and came home to the house of Exantus crying: Now know I well the truthe, & whereſoever thou madest this great villaine to anger me because thou wouldest take another wife, but I ſhall keepe thee well therfore, for as long as I liue ſhall never woman come here, Exantus be thou ſure. Then was Exantus toyfull for to haue againe his wife, and gaue Esop great thankes.

How Exantus ſent Esop to the market, to buy the beſt meat he could get, and how he bought nothing but tongues.

A ſd a little while after, Exantus had his ſcholars to dinner with him, and ſaid unto Esop, goe anon to the market, and buy vs of the beſt meat thou canſt finde. And Esop went to the market and thought in hūſelſe, now ſhall I ſhew that I am no fool, but wize. And when Esop came to the market

he bought the tongues, of Swine and Dren, and dight them with Ginge, and set them on the table, and the scholars, said to Exantus, Thy dinner is full of philosophie. And Exantus said to Esop, bring vs our meat, and Esop brought them more tongues arrayed in another manner that is to wit, with Garlick and Onions. Then said the scholars, these tongues be well dress'd, for one differeth from another and Exantus had Esop bring other meat, and Esop brought yet sooth tongues. Then were the scholars angry, and said: Wilt thou alwaies give vs tongues? And Exantus all angry in this courage, said to Esop, what other meat hast thou prepared for us? and Esop said none other. Then Exantus said to Esop, thou great headed villain, said I not to thee that thou shouldest buy of the best meat that thou couldst finde? so I ave I, said Esop, and thanked he God that here is a Philosopher, for I would faine know of the Philosopher what is better than a tongue: for certaintly, all Art, all doctrine and all Philosophie, be notisid by the tongue, without which there could be no ioy or company among men for by it the lawes are declared, by it the god receiveth praise, the euill rebukes, the sorowfull comfort, the foolish instruction the wisc men knowledge, and finally the greatest part of the life of most men is in the tongue, and therefore there is nothing better than the tongue, nor nothing more profitable unto men. Then said the scholars, thou doest wrong to bee angry, for Esop saith right well. And after all these words, they rose from the Table: and in the morrow after, Exantus excusing himselfe in their course fare, desired them to come againe to supper; and they should

should haue other fare. And Exantus said to Esop in the presence of them that were there, goe to the market, & buy the worse meat that thou canst finde, for all my friends shall sup here with me. So Esop without troubling of himselfe, went into the butchery and bought againe tongues, and dight them as he did before, and when they came to supper, he serued them with tongues as he did before. And the scholars said, We we come againe to the tongues? And because the scholars were not pleased, Exantus said to Esop, thou art a great headed villain, said I not to thee thou shouldest buy the worst meat that thou couldst finde? So haue I done said Esop, for what is worse or more venimous than an euill tongue? By the tongue men perish, by the tongue they fall into pouerty, by the tongue cities are destroyed, by the tongue commeth much harme. Then said one of them, that sate at the table, Exantus if thou set thy wimde upon this foole, he will bring thee out of thy wit, for he sheweth well by his fashions that he is knauish: and like as he is deformed of his body, so is he of his conditions. And Esop said to him, thou art a make-bate, for thou makest strife betwixt the Master and the seruant, and weareyness thou to be more curios than other? And Exantus for to finde cause to beat Esop, said, ah great headed villain, because thou callest the Philosopher curios, gos get me a man that careth for nothing, that is to say, one that is nothing curios nor diligent.

How Esop went out and found one that cared for nothing.

Esop departed and went out of the place, behol ding here and there, if hee could finde any man

that was not curious nor caref for nofeling : he went abroad and espyed a great villaine sitting on a blocke, wagging his legs and whistling with his mouth, to whom Elop said, My Lord desreth the to come and dine with him; whiche anon rose, without saying any word, and entered into the house with Elop, and not saying God speed you, sate downe at the table. And Exantus said to Elop, what man is this ? Elop said, a man that careth for nothing. Then Exantus saide vnto his wife secretly, to the intent that we may avenge vs on Elop and beate hym well, saire loue doe what I bid you. Then he said alerid, dame put water in a bason and wash this pilgrymes feet, for he thought the villaine would not haue suffered it, but to haue refuled it for shame, and ther shold hee haue had cause to haue beaten Elop. Then the Lady tooke water & put it in a bason, and began to wash the villaines feet. And howbeit that shee was his Lady : yet this villaine thought, this Lord will doe me some worship, and suffered her to wash his feet, without saying any word. And Exantus said to his wife, dame gaine him drinke, And the villaine said to himselfe it is well worthy that I drinke full, and he tooke the piece and dranke as much as he myght: And Exantus tooke the platter with the fish, and set before him. And the villaine strained no courtesie, but eat it every morsell. And Exantus said to the Cooke, this fish is not well drest. Then Exantus commanded the Cooke to bee beaten. And the Villaine said to himselfe, this fish is well dight, and the Cooke is beaten without cause, but I care not, so that I may fill my belly, and I shall alway eat and say nothing.

nothing. Exantus said vnto Cooke bring in a Tart, and incontinent as a tart was brought, the villaine brake it in pieces, and without any wordes he began to eat thereof. And Exantus beholding him how he eat, called the Cooke and said, this tart is euill baked and hath no faviour. And the Cooke said, if I made it, it is well drest, and if it be none of mine the blame is not in me but in thy wife. Exantus said: Then and if my wife hath made it, I shall burne her alive, and had his wife shre shold not answer, because he would finde cause to beat Elop: and then said Exantus to one of his seruants, Goe fetch some wood & bushes to burns my wife: and this said he to see if the villaine would arise and sauue her from burning; and the villaine said to himselfe, this man will burne his wife without cause. Then said he unto Exantus: Sir, if thou wilt burne thy wife, abid a little while, and I shall goe fetch my wife in the field, and burne them both together. Exantus having heard these wordes he maruelled much, and said: Verily this man careth for nothing. And then he said to Elop, thou hast vanquished mee. But now let it suffice thee from henceforth, if thou wilt serue me truly, thou shalt sooner retaine into thy liberty. Then Elop said vnto him, I shall serue thee so now as thou wert never better serued. Now thre iakes after Exantus sayd to Elop, Goe and see if there bee much people in the ^{the} stath, for if there be none, I will gae there and bathe me: and as Elop went by the way, he met with the Judge of the Cittie; and because hee knew him, he said to Elop, whether giest thou great head: Elop said unto him, I wot not: because he wot ned he smacked him,

the Judge commanded him to prison: and as he was led, he said to the Judge: loe I said to thee well, that I wist not whither I went, for I supposed thou wouldest not haue put me in prison. And the Judge began to smile, and said to them that led him: let him goe. And as Esop went to the baine, hee saw a great company of men which were there leaping, and there lay a stone at the entry doore, at which they stumbled and hurt their feete, and there was one that entred in and stumbled thereon, and anon he tooke it away, because that there should no more be hurt thereat. After Esop returned home to his Master Exantus, and said that there was but one man in the baine: Exantus then said to Esop, take such things as bee needfull for vs and let vs goe thither: and when they where come to the bane, he saw a great company, and said to Esop, now art thou worthy to bee beaten, for thou saidst to me there was but one man, and there be moe than a hundred. And Esop said to him, there is but one man, and if thou wilst heare me, thou shalt say that I say troth: for that stone which thou seeest at the entry of the bath, all that passed by stumbled at the stone, and none was so wise to take it away but this one man, and therefore I say, that there was no man but hee, for all the other are but children and ignorant. And Exantus said to him, thou hast well excused thee: and Exantus found no cause to beate Esop.

Of the answer that Esop made
to his Master.

After that Exantus had walshed him, hee went homeward, and as he went he purged his belly and eased him by the way, and Esop was beside with a paile

a pailefull of water. And Exantus said to Esop, wherefore is it, that when a man hath eased him, and purged his belly, he looketh vpon the ordure thereof? And Esop answered him, and said: There was in time past a Philosopher that oft purged his belly, and for feare that he should lese his science, euer looked and beheld if he voided it with his filth or ordure when he had purged his belly; and so ever after men looked when they purged their bellies what they voided, but thou oughtest not to dorbte thereof, for thou hast no wit nor science to lese, for to a foolish demand belongeth a foolish answer. And in the morrow next following, as Exantus was set at the table with all his friends, holding a cup with wine in his hand, his hand shooke for feare of the questions that men asked him. And Esop said, Master, Dionysius saith, that god wine hath three vertues, the first is, voluptuousnesse, the second is gladnesse, and the third is that it maketh men soles and out of their wits, wherefore I pray thee let vs drinke and make god cheere: and because that Exantus was then almost drunke (for hee had well drunken) he said to Esop, Hold thy peace, for thou art a counsellor of hell, I shall auncrye me on thy selfe.

How Exantus promised to drinke all
the water in the Sea.

And then one of the scollars, seeing that Exantus had drunke enough, and was charged with ouer-much wine, said unto him, my master, I aske of thee, if a man may drinke the sea? Wherefore not, said Exantus? I my selfe shall drinke it well. Then said the Schollar againe, And if thou drinke it

It not what wilt thou lese ? and Exantus said : my house, I am content said the schollar, and against thee I will lay an hundred crownes on the bargaine ; and this done, each of them gaue their plinges, their signet of gold, & then went home. And on the morrow Exantus rose out of his bed, and saw that he had lost his ring off his finger, he said to Esop. knowest thou not where my ring is ? I know not said Esop, but well I know so certayne, that this day we shall be put out of our house. And why said Exantus ? Esop said to him remembrest thou not the bargaine that thou madest yesterday at even ? what bargaine, said Exantus ? Esop said, that thou art bound to drinke all the sea, and soz gage hast left thy ring of gold : and when Exantus heard these wordes, he was so ze abashed, and said : in what manner shall I drinke all the sea ? this may not be, soz it is vnypossible : wherefore Esop I pray thee tel me, if it please thee, how I may vanquish or breake this bargaine. And Esop said, thou shalt lese, but perhappes I shall make that thou shalt well breake the bargaine. And the manner of it (said Esop) is this that when thine aduersary shall require thee to fulfill thy promise, thou shalt command seruants that they bring a table, and all such other things as is necessary to be upon the riuage of the sea, and make the butlers and seruants there to abide with thee, and before all the companie thou shalt make a peece to be washed and fille full of the water of the sea, and shalt take it in thy hand, and pray that the Bargaine may be declared before all the fellowship, and say thou wilt assur the promise as well before drinke as after ; and thus shalt thou say to all the fellowship,

ship,

ship, My Lords of Samie, ye know how yesterday at even, I made promise to drinke vp all the water in the sea. But all ye wot well how many great floods and rivers come and fall into the sea. Therefore I demand (and as reason is) that mine aduersary keepe and hold the rivers that they enter not into the sea, and then shall I drinke all the waters in the sea, and so the bargaine shall be broken and vndone.

How Exantus excused him from his promise
by the counsell of Esop.

Exantus then knowing that the counsell of Esop was good, he was full glad. His aduersarie then came before Zenas, one of the city, to tell and shew the bargaine, & prayed the iudge that Exantus should doe that whiche he had promised to doe. And Exantus commanded all his seruants that they should beare his bed, and his table, and all other things that were necessary to him vpon the riuage of the sea. And then before al the company he made a peece to be washed, & filled it full of the water of the sea, which he took in his hand and said to his aduersary, declare wee now our bargaine : and Exantus then turned him toward the fellowship & said, my Lords of Samy, ye wot wel how many floods & rivers enter into thesea, & if my aduersary will hold them still so that they enter no more into the sea, then will I drinke all the water that is in the sea. And all they that were there began to say, Exantus saith wel. And the aduersary said to Exantus, my master, thou hast vanquished mee, wherefore I pray thee, that our bargaine may be broken. And Exantus said I am content : and when Exantus was turned hemme into his house, Esop did pray to him saying,

Saying thus: By Master, because I have holpen thee at thy need, let me now goe at my libertie.

How Exantus found cause to
beat Esop.

EXANTUS then cursed him, saying: great head, yet shalt thou not escape free nor go from me: go thou see and behold before the gate if thou canst espie two crowes together, & then come againe and tell me, for the sight of two crowes one nigh the other, is good fortune, but the sight of one alone is euill fortune. And as Esop went out of the house, he saw two crowes upon a tree, wherefore he sone returned againe and told his Master. But as Exantus went out of the house, the one of them flied away, then said he, ah great head where be the two Crows that thou sawest: and Esop said, as I went to call thee, the one flied away. And Exantus said, ah thou crooke-backed knave, it is ever thus thy manner to mocke me: but thou shalt not thus scape scotfree, wherefore he commanded him to vndoe his clothes, that he might be beaten, and as the men were beating him, Exantus was called to dinner and then Esop said, alas, how much miserable am I, for I haue seene two crowes and yet am I beaten; and Exantus which saw but one is called to daintie fare: surely there is none to whom the birds be so contrary as to me. And when Exantus heard him, he much maruelled at the subtily of his wit, and commanded to leaue beating him. And within a while after, Exantus said to Esop, Goe thou and dresse vs some meate to our dinner, for all these Lords shall dine with mee, and Esop went to the market and bought

bought all that he could buy, and when it was ready, he brought it into the Hall, where he found his mistress lying on the bed sleeping: wherefore he awaked her and said: Madam, please it you, to take heed of this meat, that the doggs and cats eat it not, for I must goe into the kitchin againe: and she said to him: Goe thou where thou wilt, for my buttockes haue eyes. And when Esop had made ready all the other meats, he brought them into the Hall, and found his mistress fast asleepe with her buttocks towards the table; and because she said, that her buttocks had eyes, Esop tooke vp her clothes, so as every man might see her taile; and thus he left her sleeping.

How Exantus found his wife
all discovered.

AND when Exantus and his scholars came to dinner, they perceiued his wife as shee was sleeping her buttocks all bare and naked. With great shame Exantus turned his face toward Esop, saying knave, what is this? An: Esop said: My Lord, as I did put the meat upon the table, I prayed my Lady that shee would keepe it from the dogges, and she answered, that her buttocks had eyes; and because I found her sleeping, I discouered her buttocks, to the intent that her buttocks might the better see and looke about. Then Exantus replied unto him, ah thou shrewd and crooke backed villain, oft hast thou serued mee such knauish trickes: What worse thing canst thou doe to me, than to mocke both me and my wife also? but the time will come that I shall make thee die an euill death. And within a while after, Exantus

Exantus said to Esop: Looke well that no fooles ente^r into my house, but onely the Drators and Philosophers. Esop set himselfe beside the Gate, and as one of the Philosophers shoud haue entred, Esop, began to grin and say, Come in thou dogge; and the Philosopher thinking hee had derided him, all wroth went his way: and thus did many other. But at the last, came there one that was very subtile, to whom Esop did as he had done to the other: and he that was wise, answered him swetly, and then Esop did let him enter into the hause, and anon hee went againe to his Lord and said, No Philosopher is come to the gate, but th's one: wherefore Exantus thought all the other had mockt him, and was very angry. On the morrow as they met with Exantus, then said to him thus; Exantus, thou mockest vs well yesterday: for he that kept the gate, cast on vs a shrewd loke, and called vs Dogs: for which cause Exantus was more troubled than hee was before. And anon he called Esop, and sayd to him; Goe thou crooke-backed counterfeited: and false charle, they whom thou shouldest haue received with worship and great honour, those thou hast vitupered and mocked. Esop said vnto him; Thou chargedst and commandest me, that I shoulde let none enter into thy hause but wise Philosophers, And Exantus said; Ah false face, art crooke-backed knaue, be not these wise Philosophers? So certaintly, replied Esop; for when I bade them enter into thy house, they entered not, and like foole, went their wycs againe, without saying any word: but this one answered wisely; and therefore I repute and allow him a sage and wise Philosopher, and the other as

as fooles, for a foole is he that taketh any light thing in anger. And then all the Samians and Philosophers that were there, approued the answer of Esop, and they maruelled much at his wisedome.

How Esop found a treasure, and how Exantus made him to be put in prison.

And within a while after, as Exantus and Esop were together beholding the great sepulchers or tombs and the Epitaphs of ancient folke, Esop perceiued an arch that was nigh to a column, vnto the which men went vnto by four steps; thither he went, and without any consonants he saw letters written, after the maner following ABEOCTHCH. Then Esop called his master and said vnto him: My Lord, what betokeneth these Letters: Exantus looked and beheld them well, & knew not what they shoulde signifie: wherefore he said to Esop, tell me what these letters signifie, and Esop said, My Lord, if I shew thee a faire treasure, what reward shal I haue of thee? Exantus said, Haue thou a good courage, for I shall giue thee freedome and libertie and halfe of the treasure: and anon Esop went downe the four steps, & so depe he delued at the feste of the column, that he found the hidden treasure: which anon he brought vp to his Lord and sayd; My Lord, I pray thee that thou wilt doe vnto me as thou hast promised: and Exantus said to him, For ever thou hast liberty & freedome, thou must learne me how thou knowest this science; for the vnderstanding thereof, shall bee more prectous vnto me than to haue all the treasures: Esop said, he that had this treasure, had spesified it by the letters

which is here written in Latine, Ascende gradus istos quatuor, fodias & invenies Thesaurum auri.

Then Exantus told him: Dith thou art so subtile thou shalt not yet haue liberty: and Esop said unto him, Looke well what thou doest, for this treasure appertaineth to the king Dionysius. And Exantus asked of him how he knew that: and Esop said, by the Letters which signifieth vnto vs: that thou giveth vnto Dionysius the treasure which thou hast found. And when Exantus heard him say, that the treasure which he found was appertaining to the king Dionysius, he sayd thus; Esop, take thou the one halfe of this treasure, and let no man know of it. Esop then sayd vnto him, thou giuest it me not, but he that hid it here giueth it vnto me. And Exantus said, How knowest thou that? Esop answered, by the letters following, which signifie the same, to wit, E D Q I T A. The which letters signifie in Latine, Euntes dimitte quem invenistis Thesaurum auri. And then Exantus said: Goe we home, and there we shall part it.

How Exantus delivered Esop out of prison, and how Exantus promised him freedome and libertie.

After that Exantus was returned home againe he maruelled greatly at the wisedome of Esop, But for the libertie and freedome which hee demanded, he was angry and dreading the tongue of Esop, made him to bee put in prison. Then said Esop, this is a faire promise of a philosopher. Thou wottest well how thou promisedst vnto me freedome and liberty.

liberty, but in stead thereof I am put into prison. When as Exantus heard him say so, he revoked and changed his sentence, and made him to be delinered, and after said vnto him, If thou wilt be put to thy liberty, hold thy tongue in peace, & accuse me no more. And Esop said, Does what thou wilt, for whether thou wilt or no, thou shalt shortly set me at liberty. That same time befell a maruelous thing within the Cittie of Samie. For as men playd there the common and publike players, as yet they be accustomed to doe in many good cities, an Eagle suddenly flew thorough all the company of people, and tooke and bare away with him, the Ring and seale of the soueraignty and puissance of all that Cittie, and let it fall into the pit of a man who was not in liberty: for which dead and token all the people of Samie maruelled greatly, and there arose a great rumor in the City among the people. For much they were doubtfull of same persecution, and wist not what the thing might signifie, wherefore they were in great doubt and heauiness.

Wherefore incontinent they came toward Exantus as vnto him which they held for the most sage and wise man of the Cittie of Samie, and demanded of him what this maruell signified, and also what was likely to fall thereby. Exantus was ignorant and knew not the signification of this maruell, whereupon hee demanded of the people time and space for to giue hereupon an answer. Exantus then was in great heauiness, because hee wist not what to say to this thing: and Esop seeing him so hearie and full of sorrow, said vnto him, My Master, why art thou so heauy in thy countenance? leave sorrow and take

With thee joy and gladnesse, give me the charge to answer the Samians, and to morrow thou shalt say to them these words. My Lords of Samie, I am no Divine, nor interpreter of the maruelous things that be to come, neuerthelesse, I haue a servant in my house which (as he saith) can tell these thingz, if it please you, I shall make him come before you, and then by my counsell If I shall satisfie all the fellowship shou shalt therefore receive and haue worship, glory and profit and if I cannot satisfie them, thou shalt be deliuered of great infamie and shame, and I shall be rebuked & put to great shame; their Exancus having his trust in the wordz of Esop, went on the morrow to the great place of Samy, and assembled there the people, & went vp on high where as the Judge was accustomed to sit: and as he had learned of his servant Esop, so hee declared there before the Samians. The which things when he had said, they prayed him that he would cause his servant to come before them. And anon Esop came thither, and as he stood before all the company, all the people present looked and beheld him with great marueil, because he was deformed and crooked of body, and said, Loke, here is a faire person, able to be a sute divine, and went and mocked him. And Esop beeing then on the highest part of all the place, began to make a signe with his hand unto all the people; to the end they shold hold their peace and keep silence: and then he spake unto them in this manner.

My Lords, for what cause laugh yee and scorne me so; my scrime: know yee not, that men must not loke in the face of a man, to see and beholde of what figure or forme he is of, but largely to know wise-

dome? Also men ought not to take heed of the vessell, for of a foule vessell is full of good Cresse. And when the Samians heard these wordz, they said to Esop, If thou canst give vs good counsell for all the wealth of the common people, we all pray thee that thou wilt doe it.

And then Esop having confidence and trust in his wisdom, said thus: Fortune (which loueth dissencion) hath this day set and put debate and strife betwene the Lord and the servant; for he that shall vanquish, shall not be paid nor rewarded after his desert. For if the Lord get the victory. I that am his servant shall get no libertie, as right requireth, but I shall be beaten and cursed, and imprisoned: wherefore if ye will that I give a full solution of that ye demande, I aske and require you that ye doe make me free, and set me againe into my libertie to the intent that with trust, confidence, and audacitie, I may speake to you: and I promise and assure you, that I shall shew you (to your profit) the true signification and plaine vnderstanding of this great anger and signe.

And they all said with an equall voice, hee asketh a thing very resonable and iust, wherefore Exancus shall make him free, and give him his liberty as reason is. Which thing when Exancus heard, he refused to doe. And the Lord of the authozity publike, said unto him. Exancus, If thou wilt not obey to the people, I shall by my owne authozity, take him out of thy seruice, and shall set him at liberty, and make him equall with thee.

How Esop was restored vnto his liberty by
the will of his Master.

And because that Exantus was required of all his friends, that he should restore and put Esop into libertie, he said to Esop. albeit that it is not my god will, yet I give thee liberty. And anon he that made the Proclamation, went into euery place where such Proclamation should be made, and proclaimed, Exantus had giuen free liberty to Esop. And when this was done, Esop went into the midst of all the fellowship, and made a signe with his hand, that every one should keepe silence, and after said, My Lords of Samie, the Eagle which is King aboue all other birds, as the King is aboue the people, this bird hath taken away the effect and seale of your Gouverneur: This betokeneth and signifieth, that a King shall aske and demand your libertie, and destroy your lawes. And when the Samians heard these words, they were abashed, and anon came the Pursuivant with letters, and demanded after the signet of the Samians. The messenger was brought before the councell of the towne, to whom he presented his letters, containing the sentence following. Crassus king of Lindians to the Senate and common people of Samy greeting, and commanding you, that you doe to me obeysance, and pay mee tribute, which if you refuse to doe, I shall put you to death and burne your towne. Whereat the Samians were abashed, and for seare willing to obey unto him. But neuerthelesse, first they went to Esop, and prayed him to say thereof his minde. The which said: My Lords of Samie, albeit that I would yee inclined

inclined to obey the King of Lindy, neuerthelesse, to the intent that I may counsell you that which is naefall, & for the publike wealth and profit, I doe you to know, that Fortune in this mortall life doth shew two things, and twomanner of wapes: The one is liberty, wherof the beginning is hard and difficult, but the end of it good and easie. The other part is seruite, wherof the beginning is easie, but the end thereof is sharp & bitter. And when the Samians heard these words, knowing that they tended to the god of the commonwealth, they consented to take the aduice of Esop, and said altogether, because that we be in liberty, we will not be seruants vnto any man: and with this answer sent againe the messenger to Crassus. And when the king heard this answer, hee was wroth and gathered all his men of war, and all the nobles of his realme, and prepared a great armie to destroy the Samians. The which thing he might have brought about had not the messenger bin, which said vnto him, Right deare sir, thou maist not be auenged on the Samians so long as they haue Esop with them, which in all their affaires and deeds helpeth & counselleth them; wherefore it is necessary that thou send an Embassador vnto the Samians, that they shall send thee Esop, and that thou wilst pardon & forgiue them their trespass, for if thou maist haue Esop, they of Samy be in thy hands. And the king suddenly sent Embassadors to them of Samy, the which Embassadors applied and set their wits, to shew vnto the Senate of Samy the will of their Lord Crassus: and said that they shold send Esop speedily vnto him: and when Esop vnderstood what the King demanded,

ded, hee said to the Samians, By Lords, if pleaseth me well to goe toward the king, but before I goe I will tell you a Fable.

How the Wolves sent their Embassadores to the sheepe.

In time when beasts could speake, the Wolves made ware against the Sheepe, and because the Sheepe might not keepe them, nor hold against the Wolves, they demanded helpe of the Dogges, by the which the Sheepe made the wolves to returne backward. And because the Wolves could not might not get nor haue any prey, nor win nothing vpon the Sheepe because of the dogs that kept them, the Wolves on a time sent an Embassadour unto the Sheepe, for to haue perpetuall peace with them: and for to haue peace, the Wolves went and demanded, that for to eschew all suspition, the Dogs should be given to the Wolves, or else destryoyed for ever. And the Sheepe as fooles, in hope of peace and concord, consented to their demand. And when all the dogs were slaine, the Wolves tooke vengeaunce vpon the Sheepe, as daily appeareth. When Esop rehearsed this fable, the Samians determined among themselves, that Esop shold not goe toward the King.

How Esop obeyed not Samians,
but went toward the King.

Esop obeyed not the will of the Samians, but went with the Embassadors towards the King. And when he was come to the kings court, the King seeing that Esop was so deformed, and crooked of body, he was angry and wroth with himselfe, and said with great maruell, Is this same he, for the frust of whom

whom they of Samy would not obey unto me? Esop then said: Ah right deare Sir and King, certainly I am not come before thy Maiestie by force, but of my god will I am come to thee, trusting so much vpon thy benignity, that thou wilst heare what I shall say unto thee.

The King gaue him audience, & leauue to say what he would, and thus he began: The other day there was a man which chased the Flyes, the which marke took a Nightingale, & the Nightingale seeing that he would haue killed her, said to the Falconer, I pray thee that thou without cause wilst not slay me, for to no body doe I any harme or danger, for I eat not the corne, nor destroy the fruits of the earth, but giue solace and ioy to all them that goe by the way with my song and voice, and of me walt thou haue but only a little carkasse: and when the Falconer heard the bird speake these wordes, he let her goe. Wherefore (right deare Sir) I pray thee that thou without cause wille not slay me, which am nought and nothing worth, for to no body I doe harme nor would I doe. And for the deceipt & feblenesse of my body, I may not doe, but I can speake and say things that be profitable to them that be in the mostall life of this present wozld. The king then maruelled and was moued to pittie, and said to Esop, I gue not to thee thy life, for fortune giveth it thee, & if thou wilst haue ought else of me, aske & it shall be givenen thee. Then Esop said, I aske nothing of thee but onely that thou give me the tribute of the Samians. Well, said the King, I am content. Then Esop greatly thanked the king, and after that he composed þ Fables which be written here in this booke, and

and to the King he gave them, and demanded of him the letters of the gift, for the remission of the tribute of the Samians, the which were deliuered to him by the Kings commandement, and with his good will, and many other gifts: and Esop then tooke his leaue of the King, and returned to Samy.

How Esop returned to Samy againe.

After that Esop was arriued in Samy, the people received him worshipfully, and made great joy at his coming. And Esop commanded the people to be assembled together at a certainte day in the place appointed. And when as Esop was set in the seat, he read vnto them the royall Letters of king Crassus, how he remitted & forgaue them the tributes. After this Esop departed from Samy, and would goe spost himselfe through many Regions, nations, and cities, giving ensignments by histories and fables vnto mortall men. Amongst the rest he came to Babylon; and because he did shew there his wisedome, he was received and worshipfully feasted of Lycure king of Babylon. At that tyme the kings did send one to another playes and problematicks, and such other pleasant deuices for their disports: and hee which could not interpret them, sent tribute to him that sent them. And because that Esop could interpret them, he taught the king of Babylon the manner of it. After that hee composed many Fables, which the king of Babylon sent to other kings, and because they could not interpret them, they sent many tributes vnto him, whereby his whole realme was mightily enriched. After that, because Esop had no young children, hee

he adopted a noble young child to be his sonne; the which he presented to the King, and he received him as if he had beene his owne sonne, which child was named Enus. This Enus within a little while after, medled with the chamberer of Esop, which he held for his wife, and often knew her bodily, and because he was greatly in doubt that Esop would auenge himselfe, hee accused Esop to the King of diuers crimes and high treason, he also composed false letters, shewing by them to the King, how Esop by fables which he sent here and there, had betrayed him, and that he had conspired his death.

How the King commanded that Esop should be put to death, and how he was saved.

The king Licure beloeuing & giuing credit to the accusation made against Esop, was very wroth, and commanded Horope and his Senechall that Esop should be put to death. But Horope seeing that his sentence was vniust, kept Esop secretly within a Sepulcher, and all his goods were given to his son which had accused him. Long after this Nastabanus king of Egypt, hearing that Esop had certainly beene put to death according to the commandement, sent a propositon problematick to Lycure king of Babylon, which was as followeth. Nastabanus king of Egypt sendeth greeting vnto Lycure king of Babylon. Because I would edifie & build a tower the which shall not touch heauē nor earth, I pray thee send vnto me Masons to make vp the said tower: & this request being accomplished, I shall give vnto thee the tenth tribute of all my

my lands and realnes. And when the King of Babylon heard this demand, he was greatly troubled and wroth, and thought how he might give answer to this question. And when he had called all his sages, soz to haue the solution thereof, and found none that could declare the same, the King was more angry than he was before. And for the great sorrow that he tooke thereof he fell downe to the ground, and said: Alas, I am miserable, and haue lost the crowne of my realme. Cursed bee hee, by whom I made Esop to bee put to death. And when Horope the Senehall knew the great anguish and sorrow of the King: he said to him, Right deare sir, take no more sorrow in thy heart, but pardon and forgiue me, for I made not Esop to be put to death as thou comandementest me; for wel I wiste that yet thou shouldest haue neede of him: and doubting to displease thy Majestie, since that day to this I haue kept him in a Sepulcher. When the King heard this he was very glad, and anon he rose from the ground where he lay, and went and embraced the Senehall saying: if it be so that Esop may be founde alius, during my life I shall be bound to thee, and therefore I pray thee if it be so, let him come to me quickly.

How Esop was brought before the King, and how the King comandemented that he should be put in his former office and dignitie againe.

Esop being brought before the King, fell downe at the Kings feet. And when the King saw that Esop looked so pale and ill, hee had of him great pity, and comandemented that hee should bee taken up and

and newly cloathed. And when Esop was upon his feet, he came before the King, and full meekly saluted him, and demanded of him the cause why he had bee put in prison. Then the King said, that his adopted sonne Enus had accused him: and the King comandemented that Enus shoulde be punished with such paine, as those deserve that devise the death of their Fathers. But Esop prayed the King he wauld forgiue him. And when the King shewed Esop the question of the King of Egypt, and when Esop had seen the Letter, he said to the King, Write againe to the King of Egypt, & give to him this answer: That after the winter shal bee passed and gone, thou shalt send unto him worke men to build and make vp his Tower. And thus he sent Embassadores to the King of Egypt. After this the King made all the gods of Esop to bee restored unto him, and he to be put in his first dignitie, giving him full authoritie and might to punish his sonne after his owne will. But Esop benignly received againe into his house his adopted Son and sweetly chastised and corrected him, and said: My sonne, obserue you my commandementes, and keepe them in thy memorie: for we giue wel counsaile to other, but for our selues we cannot take it: but because thou art an humerous man thou must be subiect to Fortune: Therefore thou shalt first loue God, and keepe thy selfe from the wrath and anger of the King.

And because that thou art an humerous man, haue thy care and solicitude on humerous things, for GOD doth punylsh the wicked folke: also it is no good or heauenly thing to doe any bodie harme, but shew thy selfe cruel to those that are thine enemies, to the

the end that of them thou be not condemned: and to friends make ioyfull semblance and good cheere, to the end that thou maiest haue the more assurance of their helpe and god will; for thou oughtest to desire prosperitie and welfare to thy friends, and aduersity to all thine enenies. Thou maiest speak faire to thy wife, to the intent that she take not another man; because a woman is variable, and as men flatter and speak faire to her. She is lesse inclined to do any euill. Kepp thee well from the fellowship of the cruell man; for albeit that he haue good prosperitie, yet he is miserable. Stop thine eares, and hold well thy tongue from such talking, and haue no enuie at other mens goods, for enuie hindreth the eniuious. Haue care and regard ouer thy family, and that thou maiest be loued like a Lord, haue shame in thy selfe to doe any thing against reason, and be negligente or retchles to leane every day. Tell not thy counsell to thy wife, spend nor waste not thy goods wilfully, for better it is to a man to leauis his goods after his death, than to be a begger in his life. Salute ioyfully such as thou meetest by the way. For the dogge maketh signe of ioy with his taile to such as he knoweth by the way. Pack no man, never hide thy wisedome, & all that thou horrowest give it againe with god will: & those which thou maiest helpe, refuse not to doe good to. Kepp thee from euill company: Shew to thy friends thy affaires and busines, and beware that thou doe nothing where of thou maiest repent thee afterward: and when aduersitie commeth, beare it patiently. Harbour them that be harbourlesse, cloath the naked. A good word appeaseth anger. Surely he is happie that may get him

him a god friend: for nothing is so secretly kept, but one time or other it will come to light.

How Enus departed from Esop, and went and killed himselfe.

THIS with many admonitions did Esop instruct his sonne, and Enus departed and said, that un-
willy and without cause hee had accused Esop, for which he was full of heauines and sorow, and went vp to the top of a high mountaine, and from thence cast himselfe downe to the bottonie: and thus wilfully he brake his bones and killed himselfe, as hee had ever kept euill rule and misgovernance: for of an euill life commeth an euill end. After this, Esop commanded the Falconers that they shold take foure young Eagles whiche were not yet foorth of their nest. And when Eiop had them, hee accus-
med them to eat their meat high and low, and each of them had to their feete two children fassened and bound: and as the children lift vpward, made their meat to come downward, the young Eagles like-
wise followed up and downe to take their meat.

These things thus ordered, and Winter being gone and past. Eiop tooke leaue of King Lycure, and with his Eagles and children went into Egypt, and when hee was come before the King, the King seeing Eiop so deformed and crooke-backed, thought in himselfe that hee was but a beast, and that the King of Babylon mocked him and his person, for hee con-
sidered not that a foule vessell might bee full of god-
dome. For men ought not onely to take heed of the
vessell, but to that which is in it. Esop then pre-
sently kneeled before the king, and right humbly
saluted

saluted him : and the King sitting in his Maiestie, saluted him right graciously and benignly, saying in this manner : How likest thou me & mine ? And Esop answered, Sir, thou seemest to me to be the Sunne, and thy men the beames thereof.

How Esop made solution to the King of Egypt, upon the question which he sent to the King of Babylon.

The King hauing heard the answer of Esop, greatly maruelled that he was so subtil in his answers and said to him on this manner : Hast thou brought with thee all them that shall edifie and make up my Tower ? I haue said Esop. But first thou must shew unto me the place whereas thou wilt haue it. The King then departed out of the place, and set Esop in a faire field, and said, See & thou this faire field: it is the place where I should haue my tower. Esop then to each corner of this field laid an Eagle with two chil-
dren. The children held the meat upward in the ayre, & the Eagles began to fise after it. And then the chil-
dren with an high boyme began to cry, saying : Bring vs now clay, ston, brick, wood, and tiles, and we shall build vp the Tower. And when the King saw this, he said to Esop, as by great admiration : What haue ye me in your land which haue wings ? Esop said, yea we haue many such. Then said the King to Esop, Then hast vanquished me by thy reasons & words. But I pray thee answer me unto this question. I haue made mares to bee brought to me out of Greece, and they haue received and bare horses by the help of the horses of Babylon. And Esop then answered him,

Sir

Sir, to morrow I shall give you an answer unto this question. And after that Esop was returned to his lodgynge, he said in this manner to his seruants : Looke that among you ye get me a great Cat, and the seruants accomplished the will of Esop. Then Esop openly before the folkes made the Cat to be beaten with rods : and as the Egyptians saw this, they ran anon after the Cat to haue taken him, but they might not : which seate doone, the Egyptians went and told the King thereof. And anon the King commanede that Esop shold be brought before his person. And when Esop was come, the King said unto him : Come hither, what hast thou done ? Wottest thou not that the god that is adored and worshipped of vs, is of the figure and likeness of a Cat ? For certaine all the Egyptians worship and adore the Idol made after the forme and figure of a Cat, wherefore hast thou greatly offended. And Esop said thus to the King : Sir, this false and euill beast, on the night last past, offended against the King of Babylon, for this beast hath slaine a Cocke which he much loued, because he fought so strongly, and sung on the houres of the night. And the King said : Esop I shold never haue thought that thou wouldest haue made so great a leassing before me. For it may not be that this Cat shold haue gone and come in a night from hence to Babylon. And Esop stading said to him, Sir, in such manner commeth and goeth to Babylon horses ; whch the mares brought out of Greece conceiued, and bare young horses. And the King hearing this, praised greatly the wisedome of Esop, and then the King made moxe of him, and

D

moxe

more worshipped him than he did before. And on the next morrow after, the King of Egypt made all the chiefeſt and greatest of his philosophers, and wiſeſt men in all the country to be caſled before him, the which hee informed of the great ſubtilty and wit of Esop, and commanded them to goe to Supper into his court with Esop. Then they being ſet at the ta-ble, one of them ſaid thus to Esop, thou muſt par-don me, for hither am I ſent to ſpeake with thee: and Esop ſaid, ſay what it pleaſeth theſe: and he ſaid, It is Gods will no man ſhould make any leaſings. And after, another ſaid unto Esop, there is a great temple, in the which is a columnne right great, the which columnne beareth and ſustaineth twelue Cities, and every City is covered with xxx. great ſailes, upon the which two women be euer running. And Esop anſwered him in this manner: The ſmall and little children in Babylon, know the ſolution of this queſtion. For this temple whereof thou ſpeakeſt is heauen, and the columnne is the earth, the pit. Cities be the pit. moneths of the yere, and the xxx. ſailes be the daies of the months, and the two women which be euer running ouer these ſailes, is the day and the night. Then ſaid the King of Egypt to the Lordes of his court, it is now right and reaſon, that I doe ſend giſts and tributes to the King of Babylon. And one of them ſaid to the King: Sir, we muſt yet make to him another queſtion, the which is this. What is that we never heard ne ſaw? And the King prayed Esop to giue ſolution to this queſtion. And Esop went to his ladging, and faimed to make an Obliga-tion, on the which hee made to bee written this the fellow

felloweſth, I Naſtabanus King of Egypt, make it knowe to all men, that I haue borrowed of King Lycure a thouſand marke of gold, which I Naſtabanus promiſed to pay to the ſaid King Lycure within a certayne time, (which then was paſt:) this wri-ting did Esop preſent on the morrow following to the King of Egypt, which greatly maruelled thereat, and ſaid to the noblemen of his court that were there preſent: Haue you ſeen or euer heard ſay, that the King Lycure hath lent to me any money or other thing? and as the Lordes ſaid nay, Esop then ſaid to them: If it be as ye ſay, then your queſtion is aſſo-ſled, for now you heare and ſee that which you never heard nor ſaw. And then they of Egypt ſaid, that King Lycure was happy and fortunate, to haue ſuch a ſub-jeſt and ſeruant as Esop was, and the King ſent Esop againe unto Babylon with great giſts, and tributes for the King of Babylon.

How Esop returned into Babylon, and how the King caused a ſtatue or image of gold to be ſet vp in honour of him.

After Esop was come againe before the King of Babylon, hee rehearſeth to him all hee had done in Egypt. Wherefore the King commanded, that in the worʃip of Esop, a ſtatue or Image of gold ſhould bee ſet up in the publike or common place. Within a while after, Esop had great deſire to goe into Greece, and asked leaues of the King to goe thither, whereof the King was ſorrowfull, and Esop promiſed him, that he would returne into Babylon, and there he would liue and die with him: and

thus the King granted to him leave. And as Esop trauelled throught all the Cities of Greece with worship, he shewed his Sapience and Fables, in such wise that he got worship and glory, and was renowned throught all the land of Greece. At the last he came into the Land of Delphi, which was the best province in all Greece. The Citizens then of the Cittie of Delphi, by their enuie mocked and dishonored Esop, and Esop said unto them: My Lords, ye be like the wood which is carried on the Sea, for when men see it a farre off, being tossed with the waves, it seemes to be right great, but when men be neare, it appeareth but a small thing. Thus is it of you, for when I was farre from you, I weened that ye had beene the best of all the land, and now I know that ye be the wort. And when the Delphines heard these words, they held a councell together, and one of them said: Most wise Lord, ye know very well how that this man hath had great glory in all the Citties and places where he hath beene, wherefore if we take not heed to our selues, he will robbe us of our great authority, and destroy us. Then they imagined how and in what manner they might put him to death, but they durst not attempt it for the great company of strangers that were then within the Cittie. Neuerthelesse, as they espied one of the servants of Esop making the mailes and other geare ready to ride and depart thence; they went and tooke a cup of gold out of the temple of Apollo, and secretly put it into the maile of Esop. Esop then being ignorant heress, departed from Delphi. But ere he was farre, the traitors ran after, making great noyse and clamor.

clamor. And Esop said to them my Lords, why take ye me? And they sayd, ah thesse of celestiall ornaments, crook-backed and sacrilegious, wherefore hast thou despised and robbed the temple of Apollo?

How Esop was betrayed, and how he rehearsed to the Delphines the Fable of the Rat and the Frogge.

Esop hearing this, denied it. And shortly they unbound the male within the which they found the cup of gold: and they went and shewed it before the people. And Esop consoering and seeing their malice and wickednesse, and knowing that hee could not escape, began to weepe and to be sorrowfull for his fortune. And one of his friends, named Demas, seeing Esop thus weeping, comforted him, saying thus: Haue good courage and reioyce thy selfe. And anon the Delphines went and concluded, that they (as a sacrileger worthy to receive a villanous kind of death) should take Esop, and cause him to be led to the top of a high mountaine for to bee throwne downe from thence head-long. When Esop knew their sentence, he rehearsed to them this Fable, for to withdraw them from their malice, saying, When peace was among all beasts, the Rat and the Frog loued much each other, and the Rat called the Frog to come to dine with her. The Rat said to the Frog, eat of the meat which pleasest thee best. And when they had eaten enough, the Frog sayd to the Rat: Come with mee, and thou shalt fare well at thy supper: and to the end thou mayst the better passe the riuer, thou shalt binde thy selfe to my sote. The Rat agreed

agreed, and anon the Frogge leapt into the water, and drew the Rat after her. And as the Rat was neare drawned, he said to the Frogge, Wrongfully thou makest me to suffer death, but they that abide aliae shall avenge this misdeed on thee. And as they were thus drawing, the one forward, and the other backward, a Kite seeing the debat and strife betwix them, tooke them both together and ate them. In like manner ye make me dis wrongfully: but Babylon and Greece shall avenge me upon you. But for all this the Delphines would not let Esop goe, but instead of death they drew and pulled him shrewdly, and in the best manner that he could, he defended himselfe against them.

How Esop died miserably.

And as Esop was thus fighting against them, he escaped out of their hands, and fled into the Temple of Apollo, but all that professed him nothing, for by force and strength they drew him forth of the temple, and then they ledde him wheras they went to put him to death. And Esop seeing himselfe so vitupered, said unto them: My Lords, dread you not your god Apollo? hee shall avenge me on you. Notwithstanding, for all hee could say, they brought him to the place where he shold die: and seeing he could not escape from them, hee began to them this Fable. There was a woman which had a daughter that was a virgin and a foole: the mother prayed unto her gods, that they would give to her daughter wit and reason. Her daughter was once in the temple, and heard what she said in her prayers: and anon the maid went into the field, and saw a man which led

led a sacke full of corne, she came and asked him what he did, and he said: faire daughter, I put wit into this sacke: and she said againe, alas my friend, I pray thee that thou wilt put some wit into my body, my mother shall pay thee well for thy labour. Then he tooke her and put his wit into her belly, and tooke her maiden-head from her: and full glad shee returned home to her mother and said to her, Mother, I have found a faire young man, which hath put wit into me: and her mother hearing these words, wared full of sorrow, and said: My daughter, thou hast recovered all thy wit, but the wit which thou hadst thou hast lost. Likewise to them he rehearsed another Fable: There was a husbandman which from his youth to his old age had never boene in the fields, nor never came into any citie; he prayed his master that he might once see the citie, and they sent him in a cart which was drawne with Asses, and said to him, prick well the Asses, and they shall leade thee to the Cittie: and after he had pricked them, thers arose a great tempest wherewith the Asses were sore souled, so that they left their way, and tooke another way, and drew the cart upon a mountaine top, so that both he and the cart fell downe to the foot of the hill. And as he saw himselfe falling, he said to Jupiter on this manner, Ah Jupiter, If I offend thee, must I therefore die so miserably? I am more grieved at these soule and inntile asses by whom I must receiue death, than if they were faire and good horses. Even so it fareth with me, for of good men and just I shold not be put to death, but of you which are evill. And as they were come to the place for to fall downe Esop,

he told them another fable in this manner. A certain man was enamoured of his daughter, whom by force he denoured, and she said unto her father, ah Father thou art an euill man that hast done to me such a shame, for rather I shold haue suffered this crime of a hundred other men than of thee: semblably it is of mee, for I had rather suffer death of other men than of you. So they threw him down from the top of the hill and thus he died miserably.

How the Delphines sacrificed to their gods,
edified a temple for to please them for
the death of Esop.

And after, when Esop was put to death, it fell that in their citie ran a great pestilence and famine, insomuch that they lost all their wits, and for this cause they sacrificed it to their god Apollo; to the end to please him for the death of Esop, and because that brauely and wrongfully they put him to death, they made and edifid a temple, and when the Princes and great Lords of Grece had ridings how the Delphines had put Esop to death, they came to Delph to punish them that had put Esop to death.

Thus endeth the life of Esop.

Here beginneth the Prologue of the
first Booke.

Romulus the sonne of Tiber of the Citie of Antioch, greeting. Esop a man of Grece subtle and ingenious, teacheth in his Fables how men ought to governe themselves. And to the end that we might shew the life and customes of all manner of men, he induceth the Birds, the Trees,

Trees, and the beasts speaking: to the end that man may know wherefore the Fables were found: in the which he hath written the malice of euill people, and the arguments of Improbes. He teacheth also to be humble. And for to vse good words, and many other faire examples, rehearsed and declared hereafter. The which I Romulus have translated out of Greke into Latine, the which if you read, they shall sharpen thy wit, and give the cause of joy and mirth.

The First Fable of the Cocke and the
precious stonc.

As a Cocke once did keepe his living in the dung hill, he found a precious stonc, to whom the Cocke said, Ha faire stonc and precious, thou art here in the filth; and if he that deueth thee had found thee as I haue done, he would haue taken thee vp, and set thee in thy stately estate, but I in vaine haue found thee, for nothing haue I to doe with thee, ne good I may doe to thee, ne thou to me. And this fable Esop proposeth to them that read this booke: for by the Cocke is understood a foole, which careth no more for wisdom, than the Cocke did for the precious stonc: and by this stonc is understood this booke.

Of the Wolfe and the Lambe.

Of the innocent and of the shrew, Esop rehearseth this Fable. It was so that a lambe and a wolfe both had thirst, and went both to the river to drinke, the Wolfe dranke aboue, and the Lambe beneath: and as the Wolfe saw the Lambe drinking, he said with

With a high voice, **I** knaue why hast thou troubled my water which I should now drinke of? Ah my Lord, sauing your grace, the water commeth from you toward me. Then said the Wolfe, hast thou no shame ne dread to curse me? The Lambe said, By Lord by your leaue. Then said the Wolfe againe: It is not gre wokes past since thy father did as much. And the Lambe said I was not then borne. And the Wolfe said againe: thou hast eate my father: the Lambe said I haue no fath. Then said the Wolfe thou art well like thy father, and for this sinne and misdeede thou shalt die. The Wolfe then tooke the Lambe and ate him. This fable sheweth, that the evill man careth not by what manner he may rob and destroy the god and innocent man.

Of the Rat and the Frog.

Now it was so that the Ratte went on Pilgriimage, and came by a Riuier, and demanded helpe of the Frogge for to passe over, and then the Frog bound the Rats scote to her scote, and swam into the mids of the Riuier, and as they were there, the Frog abode still, with an intent to drowne the Rat. In the meane while, a Kite perceiving it, tooke them both away. Wherefore that man that thinketh deceit, deceit shall come to him.

Of the Dog and the Sheepe.

Of quarrellers which ever bee seeking occasion to doe some harme to the god, Esop giveth vs this fable. There was sometymes a Dog which deynded of a Sheepe a loase of bread, that bee had borrowed of him. The Sheepe answered, that he never borrowed any of him. The Dog made her to answere

swere it before a Judge. And because the Sheepe denyed the debt, the dog brought with him false witnessse, to wit, the Wolfe, the Kite, and the Sparhawk. When the witnessses shold be examined and heard, the Wolfe said to the Judge, I am certaine and remember well, that þ dogge lent her a loase of bread: the Kite said, She received it to present my persone: and the Sparhawk said to the Sheepe why denyst thou that whiche thou hast taken and received? thus was the poore Sheepe vanquished. Wherefore the Juge commanded her that she shold pay the Dog, and to that end, she shold doe away before winter her scote of wolle to pay the same. Thus was the poore Sheepe despoiled. In such manner the evill and hungry people, by their great unthankfulness, rob and spoile poore folkes.

Of the Dogge and the peece of flesh.

HE that couereth other mens goods, hee off loseth his owne, wherof Esop rehearseth this fable. In time past there was a dog which went ouer a bridge, and held in his mouth a peece of flesh, and as he passed ouer the bridge, he perceiued the shadow of his owne selfe, and of his peece of flesh within the water: and he weening that it had beeene another peece of flesh, so thwith thought to haue taken it: and as he opened his mouth, the flesh fell into the water, and thus he lost it. Right so is it with many a one, for when they thinke to rob other, they leele that whiche they haue of their owne.

Of the Cow, the Goate, and the Sheepe.

It is accounted for a common saying among men, that the servant shold not presume to eat any plums

plums with his Lord. Nor to the poore it is not good to haue partage, and diuision with him which is rich and mighty, wherefore Esop rehearseth such a fable: The colwe, the goate and the sheepe, went once a hunting, and tooke with them the Lion, & chased a Hart, and when they came to part it, the Lion said: My Lords, I let you to wit, that the first part is mine, because I am your Lord the second, because I am stronger than ye be: the third, because I ran moze swiftly than ye did: and whosoever toucheth the fourth part, he shall be my mortall enemy. And thus he tooke from them the Hart. Wherefore this fable sheweth that the poore shoulde not keepe fellowship with the mighty, for he is never faithfull to the poore.

Of the Theefe and the Sunne.

No man is changed by nature but an euill man may well haue a worse issue than himselfe. Esop hereof telleth vs a fable. A theefe held the feaste of his wedding, and his neighbours came where the feaste was kept, and oþer worship to the theefe: and a wise man seeing that the neighbors of the theefe were ioyfull & glاد, said to them, ye make you & gladnesse of that whereof ye shoulde iwepe, take heed then to my words, and understand your ioy. The Sunne would once be married, but all the nations of the world were against him, and prayed Iupiter that he shoulde keepe the Sunne from weddung. Then Iupiter demanded of them the cause why they would not haue him to bee married: one of them said to Iupiter, thou knowest well there is but one Sunne, and yet he burneth vs all, and if he be married and haue any children, they shall destroy all mankind: there-

fore-

for this fable sheweth, that we ought not to reioyce when we are in euill company.

Of the Wolfe and the Crane.

Hat doth any good to an euill man, finneth Has Esop saith, for of the good done to the euill, commeth no profit, wherefore Esop rehearseth this fable. A Wolfe ate and devoured a Sheepe, of whose bones he had on in his throate, which he could not get out and soze it grieved him. Wherefore the Wolfe prayed the Crane, that he would draw out of his throat the bone. And the Crane put downe his long neck into his throat, and drew out the bone, whereby the Wolfe was whole. Then the Crane demanded of him her reward. And þe Wolfe answered, thou art right unkinde and canst haue good, remembrest thou not what I might haue done to thee: for when thou haddest thy necke within my throat, if I would I might haue bit it off. By this fable it appeareth that no good comes from an euill body.

Of two Bitches, how one lodged the other
in time of littering.

Bþe not hasty to give credit to the tales of flatte-Brers, for by sweet words they deceiue good people, whereof Esop telleth vs this fable. There was a Witch vpon a tuns, which would faine litter and bee deliuered of her young ones, and came to the habitation of another Witch, and prayed her by sweete words, that shee would lend her a place where shee might litter her young ones. And that other Witch lent to her, her bed and her house, swēning that shee had therein done well. And when the bitch had littered, the good bitch said to her, that it was time that the

She shold goe and depart out of her house; and then the other bitch and her young dog ran upon her, and bither, and cast her forth of her owne house. In this manner many a one for doing good hath hurt and damage.

Of the Man and the serpent.

There is no god gotten by helping an euill person for he that helpeth such, shall surely be ill rewarded for his laboure: and he that saueth a threſe from the galloves prouideth an enemie for himselfe: wherefore to withstand such, Esop rehearſeth to us this fable. There was ſometime a man which found a Serpent within a Wine, and by reaſon of the great frost in the Wintre, the Serpent was hard and almoſt dead for cold, wherefore the good man pittied her, and tooke her vp, and bare her into his house, and laid her before the fire, in ſomuch that ſhe came againe to her former ſtrength and vigour. And as ſoone as ſhe was thus reuived, ſhe began to cry and hiffe about the house, and to trouble the good wife and her children. Wherefore the good man would haue had her out of the house: but when he thought to haue taken her, ſhe ſprung about his necke and had almoſt ſtrangled him. Euen ſo it fareth with them that doe god to wicked people, for inſtead of loue and kindneſſe they ſhall haue malice and envy.

Of the Lion and the Aſſe.

Of them that mocke others. Esop rehearſeth this fable. There was an Aſſe which met with a Lion, to whom he ſaid: My brother God ſauē thee; and the Lion ſhaked his head, and had great paine to with-hold his courage from devouiring the Aſſe.

Aſſe. But the Lion ſaid to himſelfe, It behoneth not the teeth of ſo noble a Lord as I am, to bite ſuch a foule beaſt. For he that is wiſe muſt not hurt the ſhole, nor haſt his wordes, but let him goe.

Of two Rats.

There better is it to liue in pouertie, than to liue richly being ever in danger: whereof Esop rehearſeth this Fable. There were two Rats, whereof one was great and fat, and held him in the celler of a rich man, and the other was poore and leane. On a day this great Rat went to ſpot him in the field, and mette by the way the leane Ratte, of the which he was received as well as he could into his poore eare or hole, and gaue him of ſuch meat as he had. Then ſaio the fat Rat, come thou with me, and I shall giue thee other meate. He went with him into the Cowre, and both entred into the rich mans celler which was full of goods, and when they were there, the great Rat presented and gaue to the poore Rat diuers dantie meats, ſaying unto him: Be merry and make god cheere; and as they were thus ioyfully eating, the butler came into the celler, and the great Rat ranne into his hole, but the poore Rat will not whether to flee, but hid him behinde the doze with great feare and trembling, and the butler turned againe and ſaw him not. And when he was gone, the fat Rat came out of his hole, and called the leane Rat which was yet in feare, and ſaid: Come hither and ſearc not to fill thy belly: but the poore Rat ſaid, for very loue let me goe, for I had rather eat coyne in the field and liue ſecurely, than to eat dainty fare in ſuch feare as thou doest here in this place. And there-

therefore it is better to liue poorely and surely, than to liue richly, and without assurance.

Of the Eagle and the Fox.

The puissant and mighty must doubt the feeble, as Esop rehearseth to vs a fable. There was an Eagle which came where young Fores were & tooke away one of them, and gave it to his young Eagles to feede them with. The Fox went after him and prayed him to restore it againe: But the Eagle said, he would not, for he was over him Lord and master: Then the Fox full of subtilitie and malice, began to put together a great abundance of straw, and laid it vnder the tree where the Eagle and her young birds were, and kindled it with fire, and when the smoak and the flame began to rise upward, the Eagle fearing the death of his young birds, restored to the Fox her young one.

Of the Eagle and the Rauen.

He that is well and surely garnished, yet by false counsell may be betrayed, as Esop telleth vs such a fable. An Eagle was sometime vpon a tree which held in his bill a nut which he could not breake: the Rauen came vnto him and said, thou shalt never breake it vntill thou flie as high as thou canst, and then let it fall vpon the stones; and the Eagle did so, and by that meanes lost his Nut. Thus many haue beene deceived through false counsell.

Of the Rauen and the Fox.

They that be glad and toysfull at the praising of flatterers, oft times doe repent them, whereof Esop rehearseth to vs this fable. A Rauen which was vpon a tree, held in his bill a peece of cheeze, which

the Fox desired much to haue: wherefore he went and praised him in this manner, O gentle Rauen, thou art the gentlest of all other birds, for thy feathers be so faire, so bright, and shinnyng, and canst also well sing; if thou hadst thy voice cleere, and small, thou wouldest be the most happy of all other birds. The soule which heard the flattering words of the Fox, began to open his bill for to sing, and therewithal these fell to the ground, and the Fox tooke it up and ate it. And when the Rauen saw that for his owne glory he was deceived, hee waded heauy and sorowfull, and it repented him that he had beleueed the Fox. Wherefore this fable teacheth us, that we ought not to bee glad or reisoyce in the words of false and unfaithfull folke, ne to beleue flatterers.

Of the Lion, the wild Boze, the Bull, and the Asse.

When a man hath lost his dignitie or office, hee must leaue his audacitie or hardnesse, to the end that hee bee not hurt and mocked. Wherefore Esop sheweth such a fable. There was a Lion which in his youth was very fierce and cruell, and when he was come to age, there came to him a wild Boze, which with his teeth rent and burst a great peece of his body, and avenged the wrong that the Lion had done to him before time. After came unto him a Bull, which smot and hurt him with his hornes: also an Asse came, which smote him in the forehead with her feet in most scornefull manner. And then the Lion began to weape, saying within himselfe in this manner: When I was young and strong, every one feared and doubted mee, but now I am old and feble.

feeble, and neare my death, none setteth ought by me, but of every one I am abused: and because that I haue lost my vigour and strenght, I haue also lost my dignitie and worship. Therefore this fable sheweth how we must be meke to prosperity, lest we be scorched of all men in our aduersity.

Of the Asse and the young Dogge.

NOD man ought to meddle with that which he cannot doe. Wherefore Esop rehearseth such a fable, of an Asse which was in the house of a Lord, which had a little Dog which he loued well, and ate upon his table. And the little Dog sawned and leapt upon his golone, and to all them that were in the house he shewed his loue: wherefore the Asse was envious, and said in himselfe, If my Lord and his seruants loue this misercant beast that sheweth loue towards them, by all reason they must loue mee if I shew kinnesse towards them: and therefore from henceforth I will take my disport, and make ioy and play with my Lord and his seruants. And as the Asse was in his thought and imagination, it happened that hee saw his Lord entering into the house. The Asse then began to dance: and to make cheere, and to sing with his sweete voice: and approaching towards his Lord, leapt upon his shoulder, and began to kisse and liche him. The Lord then began to cry out with a loud voice, and said, Let this foule whoreson that hurteth me so soze be wellbeaten and put away. Then the Lords seruants tooke great staves, and began to smite upon the poore Asse, and beate him soze that he had no more courage to dance or leape upon his Master.

Of the Lion and the Rat.

THE mighty and puissant must forgive the feeble, for oft the little may well give aide and help an to the great; wherof Esop rehearseth such a fable, of a Lion which slept in a forest, and the Rats disporting them about him, it hapned that they went vpon the Lion, whereat he awaked, and with his claw he tooke one of them: When the Rat saw her selfe thus taken, shee said vnto the Lion: My Lord, I pray you pardon me, for little shall you winne by my death, and I thought not to displease you. Then thought the Lion with himselfe, that it were no worship to put her to death, wherefore he forgave her and let her goe. After this, it hapned that the same Lion was taken in a snare, whereupon he began to cry and make sorrow: and when the Rat heard hym cry, he approached, and demanded what he ayled: And the Lion said: Seest thou not how I am taken and bound with this line: Then said the Rat, My Lord, I will not be vukinde, but shall ever remember your great merrie toward me, and withall if I can I shall now helpe you. The Rat then began to bite the cord, and so long gnawed thereon, that the cord brake in sunder, and the Lion escaped.

Wherefore this fable teacheth, how that a mighty man ought not to despise the little or meane, for he that cannot hurt by his strenght may give help by his diligent endeauerour.

Of the young Kite, and his Mother.

HE that ever doth evill, ought not to haue trust in that his prayer should be heard. Of which master Esop, rehearseth this fable. There was a Kite

which was sick, in so much that he had no trust to recover his health. And as he saw himselfe weak and feeble, he prayed his mother that she would pray unto her gods for him. His mother answered him. My son, thou hast greatly offended and blasphemed the gods that now they will avenge them on thee, for thou praiest not to them for pity nor love, but for fear & dread: for he which leadeth an euill life & in his dealing is obstinate, ought not to haue hope to be delivred of his euill. For when one is fallen into extreme sicknesse, then is the time come that he must be punished according to his deeds: for he that offendeth other in his prosperity, shall find few friends when he falleth into adversitie.

¶ Of the Swallow and other birds.

HE that belieueth not god counsell, shall not fail to be euill counselled, wherefore Esop rehearseth to vs this fable following. a Plover sowed Linseed, & the Swallow seeing that of the same Linseed, men might haue nets and gins went and said to all other birds: Come ye all with me, and let us pluck vp this; for if we let it grow, the labourer shall make gins and nets to take vs all: but all the birds dispraised her counsell. Then the Swallow seeing this, went and harbourred her selfe in the plowmans house. And when the flake was growne & pulled vp, the labourer made gines and nets to take birds, wherewith he tooke every day divers of these birds, and brought them home to his house. Which the Swallow seeing, said, I told you of this before but you would not be warned by me.

The end of the first Booke.

The Prologue of the second Booke.

ALL manner of fables are found to shew men what they shoulde ensue and follow, and also, what they ought to leue and flee: for fable is as much to say in Poetry, as words in Theologie. And therefore I write fables to shew the good conditions of good men: for the Law is giuen for trespassers and misdoers: and because the good and iuste be not subiect to the Law, as we finde and read of the Athenians, which living after the law of Nature, and also at their libertie, would needes haue a King for to punish all euill; but because they were not accusid to be informed, when any of them was corrected and punished, they were greatly troubled when their new King executed any Justice: because that afore that time, they had never bee ne vnder any mans subjection, it was grievous to them to be in seruitude, wherefore they were sorrowfull that euer they had demanded any King. Against the which Esop rehearseth this fable following.

The first Fable is of the Frogges.

and of Jupiter.



Dthing is so god as to liue iustly and at liberty, for freedome and liberty is better than any gold or siluer: whereof Esop rehearseth such a fable: Divers frogs were in ditches and ponds, at their own liberty, they all together with one consent made request unto Jupiter, that he would giue them a King, and Jupiter thereaf began

to maruell, and for their King he cast them downe a great pece of wood which with the fall thereof made a great sound in the water, whereof they had great dread and feare; and after as they approached to their King for to make him obeysance, and perceiued that it was but a pece of wood, they turned againe to Iupiter, praying him earnestly that he would giue to them another King. Then Iupiter gaue to them the Heron to be their King. Then the Heron entred into the water, and ate them one after another. And when the Frogs saw that their King did so devoure them, they began to weep to Iupiter, and to say unto him: Right high and mighty Iupiter, we pray thee to deliuer vs from the throte of this Tyrant, which eateth vs one after another. And then said Iupiter to them, the King which ye haue demanded shall be your Master. Wherefore, when men haue that which is convenient, they ought to be ioyfull and glad, and he that hath libertie, ought to keepe it well, for nothing is better than libertie, for libertie shoulde not be so sold for al the gold and siluer in the world.

Of the Doues, the Kite, and the Sparhawk.

HE that putteth himselfe vnder the safegard of protection of the euill, shall alke helpe of them in time of ned, and get none, according to this present fable of the Doues which requested a Sparhawk to be their King, for to keepe them from the Kite, and when the Sparhawk was made King ouer them, he beganne to desire them: Then the Doues said among themselves, that better it were

for vs to suffer of the Kite, than to be subiects unto the Sparhawk, and to be martyred as we be, but hereof we be well worthy, for we our selues are the onely cause of this mischiefe. Wherefore it is god wisdom for men to thinke well what will be the end, ere they begin any thing.

Of the cheefe and the Dog.

If a man giue any thing, he that receiueith, ought to take heed to what end it is giuen, whereof Esop rehearseth this fable. There was a cheefe that came on a night into a mans house for to haue robbed him, and the god mans Dogge began to bark at him and then the cheefe did cast at him a pece of bread: and then the dog said to him: thou castest this bread for no god will, but onely to the end that I shalld hold my peace, to the intent that thou maist robb my master; and therefore it were not god for me, that for a morsell of bread I shalld lose my life, wherefore goe thy way, or else I shal awake my master and all his houhold. The dog then began to bark, and the cheefe fled: and thus by covetousnesse many haue received great gifts, which haue caused them to lose their heads. Wherefore it is god to consider, and looke well to what intent the gift is giuen, to the end that none may be betrayed by gifts, neither ought any for gifts to worke treason.

Of the Wolfe and the Sow.

A man ought not to beleue all that he heareth, whereof Esop rehearseth such a fable, of a Wolfe which came towards a Sow, which kepte and made sorrow for the great paine that she felte, because she was great with preg. And the Wolfe camis

to her saying: my sister, make the young pigs secure: for ioyfully and with good will I shall serue and helpe them. And the **She-Wolv** then said to him, goe forth on thy wayes: for I have no need of the helpe of such a servant: for as long as thou shalt stand here, I shall not deliver me of my charge: for thou desirkest nothing else but to haue them and eat them. The **Wolfe** then went his way, and anone the **She-Wolv** was delivered of her piggys: if she had beleeuued him, she had had a sorrolfull bery. And thus he that foolishly beleeueth, folyly it hapneth to him.

¶ Of the Mountaine that shooke.

Right so it hapneth; that he that shaketh, hath dread and is fearefull. Whereof Esop rehearseth unto vs such a fable, of a hill which began to tremble and shake, because of the **Wole** that delued. And as the felke saw that the earth began to shake, they were foyr afraid, and durst not come nigh the mountaine: but when they knew it was long of the **Wole**, their dروع and dread was turned to ioy, and they began all so laugh. Wherefore men ought not to be leue all felke which be full of great woyds: for some men will greatly feare where no danger is.

¶ Of the Wolfe and the Lambe.

The birth causeth not a man so much to get sond friends, as doth the godnesse. Whereof Esop rehearseth to vs such a fable, of a **Wolfe** which saw a **Lambe** among a great heard of **Goates**, the which **Lambe** sucked a **Goate**, and the **Wolfe** said to him: this **Goate** is not thy mother, goe and seeke her at the mountaine, for she shall nourish thee more sweetly and more tenderly than the **Goate** will: and the

Lambe

Lambe answered him: This **Goate** nourishest me instead of my mother, for she leaueth to me her paps sooner than to any of her owne children, and yet more better it is for me to be here among these **Goates**, than to depart from hence, and to fall into thy throat and be devoured. Wherefore he is a foole, which being in freedome or surety, putteth himselfe in danger of death: for better it is to live hardly in surety, than sweetly in perile and danger.

¶ Of the old Dog and his Master.

Men ought not to dispraise the ancient, nor to put them backe, for if thou bee young, thou oughtest to desire greatly to come to bee old, also thou oughtest to praise the acts or deeds, which they haue done in their young age, whereof Esop rehearseth to vs such a fable. There was a **Lord** which had a dog, the which in his youth had beeene of good kind: as namely to chasse and hunt, and to haue great lust to run and take the wild beastes. And when this dogge was come to old age, and that he could no moze run, it hapned once that he let goe and escaped from him a **Hare**, wherefore his Master was wroth and angry, and in great rage began to beat him. Then said the Dogge unto him, My Ma-ster, for good seruice thou yeldeft me euill: for in my young age and prosperity, I served thee right well, and now that I am come to my olde age, thou hatest and settest me backe. Remember, I pray thee how that in my young age I was strong and lustie, and now when I am old and feeble, thou settest nothing by me. Wherefore, who so doth any god in his youth, in his old age he shall not continue in the vertues

actnes which he possessed in his youth.

Of the Hares, and the Frogs.

ME say commonly, that as the tyme goeth, so much folkes goe, whereof Esop rehearseth such a fable, that he which beholdeth the euill of other, must haue patience of the euill which may come vpon himselfe. For sometimes as a hunter chased through the fields and wood, the Hares began to flee for feare, and as they ran, they passed through a meadow full of Frogges, and when the frogges saw the Hares run, they began also to run and flee as fast. Then one of the hares seeing them so fearefull, said to his fellowes: let vs be nō more so fearefull, for we be not alone in dread, but all these frogs be in doubt as well as we: therefore we ought not to despaire, but trust and hope to liue, and if a little aduersity come vpon us, we must endeavour to beare it patiently, for the tyme will one day come, that we shall be out of all feare and danger. Therefore in the unhappy and unforuntate tyme, men ought not to distrust, but caer to be in hope, that a tyme of better hap will come: even as peace comineth after warre, and faire weather after raine.

Of the Wolfe and the Kid.

God children ought to keepe the commandments of their parents and friends, whereof Esop rehearseth this fable following. There was a Goate which had littered her young Kid. And hunger tooke her, so that shee would haue gone into the fields for to haue eaten some grasse, wherefore shee said to her young Kid, My childe, beware that if the Wolfe come hither to eat thee, that thou open not the

the doore to him. When the Goate was gone, the Wolfe came to the doore: and the Kidde answered him, Goe hence euill and false beast, for well I see thē through the hole, that to haue me thou fainest the voice of my mother, and therefore I shall keepe me wel from opening the doore. Thus god children ought to mark and lay vp in their harts the precepts of their parents, for many a one is lost and vndone for lacke of obedience.

Of the Poore Man and the Serpent.

Hē that applies himselfe to doe other men harme ought not to thinke himselfe seure, wherefore Esop rehearseth this Fable. There was a Serpent which came into the house of a poore man, and liued of that which fell from the poore mans table, for the which thing there hapned great fortune to this man, and he became very rich. But on a day this man was angry against the Serpent, and tooke a sword & smote at him, wherefore the Serpent went out of the house, and came no more thither againe. A little after, this man fell againe into great pouertie, and then he knew, that by fortune of the Serpent he was become rich, wherefore it repented him that he had driven away the Serpent. Then he went and humbled himselfe to the Serpent, saying: I pray thee that thou wilt pardon mee the offence that I haue done thee. And the Serpent said: Seeing thou repentest thee of thy misdeede, I forgive thee: but as long as I shall liue, I shall remember thy malice: for as thou hurtest me once, so maist thou againe. Wherefore that which was once euill, shall euer so be held, men ought therefore not to insult over him, of whom

Whom they receive some benefit, nor yet to suspect their good and true friends.

Of the Hart, the Sheepe, and the Wolfe.

A Promise which is made by force and for feare, is not to be kept. Whereof Esop rehearseth this following fable. A Hart in the presence of a Wolfe, demanded of a Sheepe that she should pay a bushell of corne, and the Wolfe commanded the Sheepe to pay it. And when the day of payment was come, the Hart demanded of the Sheepe the corne. And the Sheepe said to him; The covenants and promises which are made by force and dread, are not to be kept, for it was force to me being before the Wolfe, to promise and grant to thee, that which thou never londest to mee; therefore thou shalt haue nothing of me. Wherefore it is good sometimes to make promise of some small things, to withstand greater losse: for the things that are done by force, haue no fidelitie.

Of the bald man and the flic.

Of a little evill may come a greater. Whereof Esop rehearseth this fable. There was a Fly which pricked a man vpon his bald head, and when he would haue smitten her, she fled away, and thus he smot himselfe, whereat the fly began to laugh; and the bald man said euill beast, thou deseruest well thy death, I smote my selfe, whereat thou diddest mocke me, but if I had hit thee thou haddest surely haue slaine. Wherefore men say commonly, that at the harme of other men, none ought to laugh or scorne, but envious and scornefull wordis procure many enimies, for which cause it oft happeneth, that a few bad wordis cause great danger.

Of

Of the Fox and the Storke.

No man ought to doe vnto others, that which he would not shold be done vnto himselfe. Of which Esop rehearseth this fable, to wit, of a Fox, which requested a Storke to supper, and the Fox put the meat vpon a trencher, the which meat the Storke might not eat, whereof she tooke great displeasure and departed to her lodging: and because the Fox had thus deceived her, shee bethought her selfe how shee might beguile the fox: for as men say, It is mer-ry to beguile the beguilers. Wherefore the Storke prayed the Fox to come and sup with her, and the Storke put his meat within a glasse, and when the fox would haue eaten thereof he could not come by it, but onely licked the outside of the glasse, because he could not reach into it with his mouth. And then the Storke said to him, take part of such fare as thou gaueſt me. So the Fox right shameſully departed thence. Thus with the same rod which he made for other, he was beaten himselfe. Wherefore he that beguileth other, must looke to be beguiled againe.

Of the Wolfe and the mans head.

Some haue more worship than wit, whereof Esop rehearseth a fable of a Wolfe, which found a dead mans head, the which he turned vp and downe with his foote, and said: Ah how faire and pleasant hast thou beene, and now thou hast in thee neither wit nor beautie, also thou art without voice and without thought: and therefore men ought not to behold the beautie and fairenesse of the body, but the goodnesse of the courage: for sometimes men giue glory and worship

worship to some that haue not deserved it.

Of the Iay and the Peacocke.

None ought to weare another mans rayment, and to be proud thereof as it were his owne, whereof Esop rehearseth to vs this fable. There was a Iay which decked and arraied her selfe with the feathers of a Peacocke, and when he was so deckt, hee went and conuersed among the Peacockes: and when he was with them, he began to dispraise his fellowes. And when the Peacockes knew that he was not of their kinde, they anon plucked of all his feathers, and beate him in such manner that no feathers abode upon him, so he fled away all naked and bare: and when his fellowes saw him, they said: what gallant commeth here? Where be his feathers which he had a whyle agoe? hath he no shame to come into our company? Then all the birds came unto him and beate him, saying: If thou hadst been content with thine owne rayment, thou hadst not been put to this shame. Therefore it is not good to weare other mens clothes for: many there are which brag much of that which is not their owne.

Of the Mule and the Fly.

None make a great labour which haue no might, whereof Esop rehearseth this fable. There was a Cartee which had a Cart that a Mule drew forth and because that the Mule went not fast enough, the Fly said to the Mule, Ah lazie Mule, why goest thou no faster? I shall so greatly pricke thee, that I shall make thee goe lightly. The Mule answered, God keepe the Spone from the Wolues, for I haue no great dread ne feare of thee, but I dread and doubt

for

for my Master that is upon me, which constraineth me to fulfill his will, and more I ought to dread and doubt him, than thee that art nought and of no value ne might. Wherefore men ought not to feare them which are not to be feared.

Of the Ant and the Fly.

To make boast and vanting is but baine glory, whereof Esop rehearseth this following fable. There was an Ant and a Fly which strived together, to wit, which was the most noble of them both: The Fly said to the Ant, come hither Ant, Wilt thou compare thy selfe with me, that dwelle in the Kings palace, and eat and drinke at his Table? and also I kisse both King and Quene, and the most faire maidens: thou poore miscreant beast, art ever within the earth. Then the Ant answered the Fly saying: Now know I well thy vanity and folly for thou vauntest thee of that whereof thou shouldest be dispaised, for in all places where thou steepest, thou art hated and put out, and liest in great danger, and as lone as Winter commeth thou shalt die; but I shall abide alius within my chamber or hole, whereas I eat and drinke at pleasure: for the winter shall not forgiue thee thy misdeede but shall slay thee. Thus he that will mocke and dispraise other, ought first to looke well into himselfe, for it is more wisedome to see and amend our owne faults, than to looke into other mens.

Of the Wolfe, the Fox, and the Ape.

The man that once falleth into any euill fault, he shall live with dishonour, and insuspition ever after. And howbeit that in aduentures bee purpose to

doe

doe some profitable thing to some other, yet he shoulde not be trusted nor beleueed, whereof Esop rehearseth unto us this fable following. There was a Wolfe that said the Fox was an arrant theefe, and a robber of poore people: and the Fox answered and said, that he lied, and that he was a good and true man, and that he did much good and profit. And then the Ape, which was set as a Judge betweene them, gaue sentence, and said thus to the Wolfe: Come hither, thou hast lost all that which thou demandest: And thou Fox, I beleue well that thou hast usurped and robbed someting, howbeit that thou deniest it in iustice: but because that peace may bee betwixt you both, yee shall part together your goods, to the end that none of you both haue any whole part: For hee that is accustomed to robbe and steale, with great paine he may abstaine or restraine himselfe from it, for one beguiler euermore beguileth another. And because that the Ape found them both guiley and suspitious, he made them accord and part halfe by halfe. Wherefore they that be accustomed to any defraud, deceit, or falsehood, shall ever live in great mislike and suspition.

Of the Man and the Wefill.

Men ought well to consider the courage and thought of him that doth good, and to the end wherefore hee doth it, whereof Esop rehearseth a fable, of a man which tooks a Wefill which chased after Rats within his house: And after when he had taken the Wefill, he would haue killed her. When the poore Wefill saw the wrath and fury of the man, she cryed unto him for mercy: saying thus:

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My Lord, I require and pray thee that thou wilt pardon me, and that thou wilt reward me for the great service I haue done thee, for ever I haue chased the Rats out of thy house. And the man said: thou didst it not for the loue of me, but onely thou hast done it to fill thine owne belly. for if thou hast done it for the loue of me, I would haue rewarded thee for it, but because thou didst it not for to serue me, but to let and damage me, for what the Rats could not eat, thou barest away, and being waxed fat of mine owne bread, thou must tender and give to me all the fatnesse which thou hast gotten here, for he that robbeth must be robbed, Iuxta illud: pillatres pillabuntur. For it sufficeth not to doe well, but men must haue a good intent in doing of it. Wherefore I will not pardon thee, seeing thou deseruest no mercy, but presently put thee to death.

Of the Oxe and the Frogge.

The poore man ought not to compare himselfe to him that is rich, as Esop sheweth to vs by this present fable. There was a Frog in a medow which espied an Oxe, hard by in pasture, and perceiving the Oxe great and her selfe little, she began to swell against the Oxe, and said to her children, Am not I now as great as the Oxe, and as mighty? and her children said, nay mother, for when we behold the Oxe, you seeme nothing like in bignesse to him. At these wards the frogge began more to swell. And when the Oxe saw the pride and folly of the frogge, he trod upon her with his stote, and brake her all to pieces. Wherefore it is not good for the poore to compare himselfe with the rich, but rather to content him.

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himselfe in his calling : less by exceding beyond his power, he purchase not onely the ill will of the wealthy, but wozke withall his owne woe & ouerthrow.

The end of the second. Booke.

The third Booke of the subtile Fables of Esop.

The first Fable of the Lion and the Shepheard.

Ley that are mighty and puissant, ought not to be unmindfull of the benefits done vnto them by the poore and simple, and ought also to requite them as much as in them lieth. As this fable of Esop approueth and sheweth vs, of a Lion which ran after a beast, and as he ran, a thorne entred into his foote, which afterward hurt and grieved him greatly. Wherefore he might not goe ; but as well as he could he came to a Shepheard which was keeping sheepe, and began to flatter him with his taile, shewing his foote which was hurt : The Shepheard was in great feare and dread, and cast before the Lion one of his sheepe, but the Lion demanded no meat : for moare he desired to haue some helpe and ease of his foote than any meat. And when the Shepheard saw the wound, hee with his needle subtily drew the thorne out of his foote, and tooke out of the wound all the rotten flesh, and corruption, and anointed the wound with such sweete sintentions, that a non the Lion was whole. And so

to render thanks vnto the Shepheard, the Lion kistled his hand, and went againe to the wood. And with in a while after, it hapned that the Lion was taken, and conueighed into the Cittie of Rome, and was put among the other beasts for to devoure the misdoers. It hapned also in processe of time, that the same Shepheard committed an offence, for which he was iudged to be devoured of beasts, and as soone as hee was cast in among them, the Lion knew him, and began to behold him, and licked him with his tongue, and kept him from all other beasts. Then knew the Shepheard that it was the same Lion which hee had made whole, and that he would now recompence him for the good which he had done to him. Whereof all the Romanes were greatly abashed, and would also know the cause of it, why he was so cherished by the wild beast. And when they knew the cause, they gaue leau to the Shepheard to goe home, and sent the Lion againe to the Forest. Men ought therefore to render thankes to their benefactors, for ingratitude is displeasing to God, and hurtfull to man.

Of the Lion and the Horse.

Each one ought to shunne dissimulation, for none ought to shew himselfe otherwise than he is, as Esop rehearseth vnto vs by this fable. There was a Lion which saw a Horse eate grasse in a meadow, & being desirous to devoure the Horse, hee went to him and said : God kepe thee my brother, I am a good Leech, and because thou hast a soze foote, I will helpe thee. The Horse kno wing well the Lions ene intent, said : I am glad byzther of thy coming hither, I pray thes now that thou wilt make my foote whole :

whole: and then the Lion said to the Horse, let me see thy foot; and as the Lion looked on it, the horse smote him on the forehead, in such wise that he brake his head, and the Lion fell to the ground, being hurt so grievously that he could hardly rise again. And being up agayne, he said to himselfe: Surely I am well worthy of this, for he that seeketh euill, euill commeth to him: and because that I dissembled, and fained my selfe to be a Physition, whereas I should haue shewed my selfe a great enemy, I therfore haue received a meete reward. Therefore every one ought to shew himselfe plainly as he is.

Of the Horse and the Ass.

HE that is fortunate and happy, knowes not howe some hee may be poore and miserable. And therefore none ought to despise the simple, but rather to thinke himselfe may become as meane and poore. Whereof Etop sheweth this fable. There was a great Horse which was well harnessed and apparelled and his saddle richly furnished with gold, this Horse met with a poore Ass sole laden in a narrow way, and because the Ass turned not backe, incontinent the Horse said to him. Unmannerly beast, hast thou no shame, bearest thou no reverence unto thy Lord? Who holdeth me now, that I with my feste beake not thy head, because thou giuest not place for me to passe by thee? The poore Ass answered never a word but was sorry: and after that, he would haue beaten him, whereat the Ass still helpe his peace as wise and sage, and so the horse went his way. And within a while after, it befell that fortune turned her whelle so downe, that this faire horse became old, leane,

leane and sicke, and out of all prosperitie, and his master commanded he should be had into the Towne, and instead of his rich saddle, men should put on his backe a panier for to beare dung to the fields. Now it hapned that the Ass which was in a meddow eating grasse, perceiued the Horse, and knew him well whereof being great'y abashed, he maruailled much how he should become so poore and leane. And as the Ass went toward him, he said, Ha fellow where is now thy faire saddle, and thy rich bridle garnished with gold? how art thou now become so leane? what hath thy pride profited thee, & the great presumption which once thou didst shew to me? thinke now how thou art leane and unthristy, and how thou and I be not of one office. And now the miserable and unhappy Horse was abashed, and for shame looked downward and answered never a word. For all his felicitie was then cleane turned into aduersitie. Wherefore they that be in felicitie, ought not to mocke and scorne them that be in aduersitie, for many haue beeue rich, which now are in great pouertie and nade.

Of the Birds and of the Beasts.

ONE man cannot serve two Masters, which bee contrary one to the other, as Etop sheweth in this present fable. On a time the beasts made great warre against the birds, and they fought often together. And the But fearing the wolves, and that the beasts would vanquish them, she thought in her minde and said to her selfe, We are not able to overcome the beasts, wherefore I will saue my life and goe take part with them. And when the battaille

was ordained on boþ sides, the Eagle began to enter into the battell of the Beasts by such a strength, that with the helpe of the other birds he got the field, and vanquished the beasts, wherfore the Beasts made peace with the Birds, and were all of one accord and one will: and for the weasen that the Rat hath made she was condemned never to see the day & never to fly but only by night: and also she was despoiled of all her feathers. So he that will serue two masters, contrary one to another, is not to be accounted iust nor true: and they which leaue their owne masters to serue a stranger, which is enemite to him, are worthy to be punished. For the Gospell saith, no man can serue both God and the deuill.

Of the Nightingale and the Sparhawk.

HE that oppreseth the innocent, shall haue an euill end, whereof Elip reherseth this fable following. There was a Sparhawk which put her selfe within the nest of a Nightingale, where he found the young birds. The Nightingale came and perceived it, wherefore she prayed and required him to haue pietie on her young birds: and the Sparhawk answered and said: If thou wilt that I grant thy request, thou must sing sweetly after my will. And the Nightingale began to sing sweetly, not with the heart, but with the throat only, for she was filled with sorrow that otherwise she might not sing. The Sparhawk said to the Nightingale, this song please me not, and then she tooke one of the young birds and devoured it. And as he would haue devoured another, there came a Hunter, which did cast a net upon the Sparhawk, and when he would haue

flowres

Sowme away, he might not, for he was taken. And therefore he that hurteth the innocent, is worthy to dye an euill death, as Cain did for killing Abel.

Of the Wolfe and the Fox.

FORTUNE helpeth both good and euill folke, and all them whiche she helpeth, no euill hapneth unto them. But they that set their malice against Fortune, be subuerted & ouerthowdone by her. Whereof Elip rehearseth a fable. There was a Wolfe which had gathered together a great pray of meat, that he might the better liue diliciously, whereof the Fox had great enuy, and that he might steale some of that meat, he went into the caue of the Wolfe and said to him: My gossip, because that it is long since I saw thee, I am in great heauiness and sorrow, and also because a long tyme we haue not bin conuersant together. Then the Wolfe knew the malice of the Fox, he said, Thou art not come hither to see how I fare, but to rob mee. For which words the fox was angry, and went to a Shepheard, and said: If thou wilt be avenged on the Wolfe which is enemite to thy heard, this day shall I put him into thy hands. And the Shepheard answered the Fox thus: If thou doe as thou saiest, I shall pay thee well for it. Then the fox shewed him the hole wherein he was, and the Shephard incontinent went thither, and with a speare he killed the Wolfe. By this meanes the Fox was well refreshed with the Wolues vituals, but as hee returned home, hee was devoured of dogs: wherefore he said to himselfe, because I haue done euill, euill commeth to me: for sinne returneth to his master, and euill to him that euill doth.

Of the Hart and the Hunter.

Mensometime praise that that should be dispraised, and oftentimes men blaine and dispraise that which should be praised, as Esop sheweth in this following fable. It happened that a Hart vpon a time dranke in a fountaine or well and as hee dranke he saw his head which was horned, wherefore hee praised much his hornes. And as hee looked on his legges, which were long and small, he dispraised and disliked them. And as he was drinking, hee heard the voice and barking of dogs, wherefore hee would haue fled into the forest to haue safed himselfe: and as he saw the dogs so neare him, hee would faine haue entred within a bush haide by, but hee might not, for his hornes kept him out; and when hee saw that he might not escape, he began to say within himselfe, I haue blamed and dispraised my legges, which haue beene to me profitable, and haue praised my hornes, which be now the cause of my death. Then ought not therefore to dispraise the thing that is profitable, nor praise the thing that is unprofitable. They ought to praise and loue the Church of Christ, and all the commandements of the same. They ought also to dispraise and flee all sinne and vice, which is both euill and damnable.

Of the Goddess Juno and Venus,
with other women.

Before the Gods and Goddesses, men must ever praise chastitie, for it is worshipfull and an honest thing to any man, to hold him well content alone. But Venus for her disport, & to drue away the tyme, would interpret the saying of the Hens, wherefore

she

she demanded a Hen that was in her house. But at this tyme I shall keepe my tonge and speake no further thereof, for many wise men haue seene and read all this booke, and understand all the matter of it. And because it is little and honest, and that wee all be bound to keepe ladies in their worship and honour, and also in every place we ought to praise them, wee will now cease to enquire further of this matter and history, which we shall leaue in Latine for great Clerkes, & in speciall for them that will spend their tyme to study and read the glosse of Esop.

Of the Knight & the Widdow.

The woman that lieth in this world without reproach and blaine, is worthy to bee praised greatly, whereof Esop rehearseth a fable of a man and a woman which loued much each other. It hapned then by Atropos or death (which we all must suffer) that the said man died, and as men would haue borne him to his graue, which was without this towne, his wife made great sorrow, and wept pitifully: and when he was buried, she would remaine still upon the graue, and made her a little lode or house thereupon, and out of that lode she would never depart for any falee wards, neither for any gift, nor for displeasure of her Parents. Now it befell in the towne that a misdoer was condemned to be hanged, and to the end hee should not bee taken downe from the gallows, commandement was given that a knight should keepe him, and as the knight kept him, hee had a great thirst, and perceiving the lode of the said woman, he went vnto her, and desired her to giue him some drinke, and she with good

heare

heart gaue him drinke, and when he had drunke, he returned toward the gallowes. This Knight came another time to the woman to comfort her, and thre times he did so. And as he was thus going and comynge, doubting of no body, in the meane while the hanged man was taken from the gallowes: and when the Knight was come to the gallowes: and saw his dead man gone, he was greatly abashed, and not without cause, for he was charged with him upon paine of death, that if he were taken away, this Knight should suffer death: and incontinent he went to the said woman, and kissed her feet, and lay before her as he had beene dead. And she said, my friend, what wilt thou that I doe for thee? Alas, said hee, I pray thee that thou helpe and counsell me at my need, for now because I haue not kept my theefe well, I must suffer death. And then the woman said, Haue thou no dread my friend, for I will finde ameanes to deliver thee, for we will take my husband, and hang him instead of the theefe. Then began she to delue, and toke out of the earth her husband, and at night, she hanged him on the gallowes instead of the theefe, and said to the Knight, Right deare friend, I pray thee keepe it secret, for we doe it secretly. Thus dead men haue some that sorrow for them, but the sorrow is done gone and past. They that be aliue haue some which dread them, but their dread ceaseth when they be dead.

Of the young man and the common harlot.

Of the common and foolish woman, Esop rehearseth to vs a fable: There was a woman named Thais, which because of her fained loue, was the

le losse and death of many young men. To one that had beat her often before that time, she said: My right deare loue and friend, I suppose that of many none I am desired and loued: neuerthelesse, I shall set my loue on thee alone, wherefore I pray thee that thou wilt be mine, and I shall be thine, for all thy goods care not, but for thy sweet body. But he that very well knew the fantasie of the woman, answered her right swetly, thy will and my will be both one, for thou art she I most desire, and she that I shall loue al the tyme of my life, if thou no more deceiue me, but because thou hast deceived me in times past, I am the more affraid of thee. But notwithstanding this, thou art much pleasant and faire in the sight of me. Thus the one I egged the other; for the loue of a common harlot is not to be trusted: thou oughtest therefore to thinke, that the common woman alwaies loueth thy siluer more than thee.

Of the Father and the euill sonne.

The god and wise father, ought to challice his children in their young age, and not when they are old, for then it is with difficulty to make them bow, as Esop rehearseth to vs a fable, of a Father which had a Sonne the whiche did nothing that hee ought to haue done, but euer was going and playing in the towne. And the Father for the misrule of his sonne, brawled euer, and beat his servant, telling unto them a fable of a Plowman or labourer, which bound a Bull by the hornes to an Ore: The Bull would not be bound, but smote strongly at the man with his feete, and lanched at him with his hornes. At the last, being bound, the labourer said to them

I haue ioyned and bound you both togeth'r, to the end that you shoulde doe some labour. But I will that the least of you two, that is, the Bull, be learned and taught of the greatest, which is the Dre; for I must (said the labourer to himself) binde them thus togeth'er, to the end that the Bull which is young, ferce, malicious and strong, smite ne hurt no bodie, whereof great danger myght come to mee. But because I know well that the Dre shall teach and governe him well, I haue bound them both together. Wherewith this fable sheweth vs, that the father ought both to teach and giue good example to the child, and to chaffise him while he is young: for he that loueth his child, wil chaffise him.

Of the Serpent and the File.

The Author, that is to wit, Esop rehearseth unto vs a fable of two euils, saying, a Serpent entred sometime within the Forge of a Smith, so to search for some meat for her dinner, it hapned that she found a file, which she began to gnaw with her teeth. Then said the File to her if thou doe bite and gnaw me, yet shalt thou doe me no hurt, but thou shalt hurt thy selfe, for by my strenght all the iron is planed, and therefore thou art a foole to gnaw on me: for I tell thec that no euill may hurt ne damage another euill, and so of the hard: for one hard shall not breake another, nor two eniuious men shall not both ride upon one Asse. Wherfore he that is mighty, must loue him that is as mighty.

Of the Wolues and the sheepe.

Each men as haue a good head and good captaine, sought not to leaue him, for he that leaueth, repenteþ

enteth afterward, as Esop rehearseth to vs this fable, of the sheepe which had warre and discention with the Wolues, and because that the Wolues were too strong for the Sheepe, the Sheepe tooke for their helpe the Dogs and the weathers also, and ther was the battaile of the Sheepe great and strong, and they fought so victoriously against the Wolues, that they put them to flight. And when the wolues saw the strenght of their aduersaries, they sent an Embassadour toward the Sheepe for to haue peace among them: the which Embassadour said unto the Sheepe in this manner: If ye will giue vs the Dogs, we shall swere unto you, that we shall never keep ne hold warre against you. And the Sheepe answered: If ye will swearre hereto, wee shall be content. And thus they made peace together, but the wolues killed the Dogs which were Captaines of the Sheepe: wherfore, when the little young wolues were grown to their age, they came to each part and contrived and assembled them together, and all with one accord and will said to their ancestors & fathers: Wee must eate vp al the Sheepe. Their fathers answered and said unto them: Wee haue made peace with them: Neuerthelesse the young wolues brake the peace and ran sterckly upon the Sheepe, and their fathers after them: and thus because that the Sheepe had deliuered the dogges to the Wolues which were their Captaines, they were all destroyed. Wherfore it is good to keepe well a good captaine, which may at neede succour and helpe: For a true friend at neede, is better than gold; for if the Sheepe had kept the dogges with them, the Wolues had not devoured them.

them, Wherefore it is a sure thing to keepe well the loue of his Protector and good friend.

Of the Man and the Wood.

HE that giueth ayd and helpe to his enemy, is the cause of his owne death, as Esop rehearseth by this fable. There was a man which made an axe, and after he had made it, he asked of the trees a handle for it, and the trees were content to give him ons. And when he had made fast the handle to the Axe, he began to cut and throw downe to the ground all the trees: wherefore the Oak and Ash said: if we be cut it is but right and reason, for of our owne selfe we be cut and throwne downe. And that it is not good for one to put himselfe into the danger and subiection of his enemy, as thou maist see by this present fable. For men ought not to giue the staffe by which they be beaten.

Of the Wolfe and the Dogge.

LIBERTIE OR FREEDOME is a pleasant hirng, whereof Esop rehearseth a fable. A Wolfe and a Dog by chance met together. And the Wolfe demanded of the Dogge how he came to be so fat: the Dog answered: I haue well kept my Lords house, & haue barked at the thernes which came into my masters house: Wherefore hee and his men giue me plenly of meat, whereof I am faire and fat. And the Wolfe said to him, It is well said my brother, and surely seeing thou faresst there so well, I haue a very great desire to dwell with thee, to the intent that thou and I may both dine together. Well, said the Dogge, come thou with me, if thou wilt be at thy ease as I am and haue no dread, nor doubt of any thing.

Then

Then the Wolfe went with the Dogge, and as they went by the way, the Wolfe beheld the Dogs necke which was all bare of haire, and demanded of the dog and said, My brother, why is thy necke so bare? and the dog said, it is by reason of my great collar of iron, to the whiche daily I am fastened, and at night I am unbound for to keepe the house the better: then said the Wolfe to the Dog, I that am in liberty, will not be put in such subiection to be bound and need not, and therefore if thou beest accustomed thereto & likest well of it, continue so will and spare not, for I will not leave my libertie to fill my body. By whiche we learne, that liberty is more to bee regarded than wealth.

Of the hands, the feete, and the belly.

HOW shall one doe any good to another, which he can doe no good to his owne selfe? As thou mayest see by this fable of the feet and the hands, which sometime had great strife with the belly, saying, all that we may or can get by our labour, thou eatest it, and yet thou doest no good, wherefore thou shal haue no mors of vs, but we will let thee dye for hunger. And when the belly was soze hungry, she began to cry out, alas I die for hunger, giue mee somewhat to eat: and the feet and hands said, thou gettest nothing of vs. And because that the belly gaught haue no meat to sustaine it, the conduits shrow the whiche the meat passeth, became small and narrow, and within few daies after, the feet and hands through the feblenesse whiche they felt, would then haue laboured to get meat for the belly but it was to late: for by too long fassing, the conduits were

were iogned together, and therefore the limbs might doe not good to other, that is, to wit, the belly. And he that gouerneth not well his belly, with great paine he doth hold the other limbs in their strength and vrtue. Wherefore a servant ought to serue well his Master, to the end that his Master hold and keepe him honestly, and to receive good reward of him when his Master shall see his faithfulness.

Of the Ape and the Fox.

Of the poore and the rich, Esop rehearseth a fable, of an Ape which prayed a Fox to lende him some of his taile, for to couer his buttocks therewith, saying thus to him, What doth thy long taile availe thee: it availeth thee nothing, but letteith thee: and that which letteith thee may be good for me. The fox said I would that it were yet longer. For rather I would see it all soule and dagled, than it should beare to thee any such honour as to couer thy soule buttocks therewith. Give not therefore away the thing that thou hast need of, lest thou want it afterward thy selfe.

Of the Merchant and the Asse.

Many bee tormented after their death, wherefor men ought not to hasten their owne death, as Esop rehearseth by this fable of a Merchant which ledde an Asse laden into the market: and to be scorne at market he beat the Asse and sore pricked him, wherefore the poore Asse wished and desired his owne death, weening that after his death he shuld be at rest. And after hee was well beaten he died. Then his Master made him to bee skinned, and of his skions hee made Tabers whiche

be euer beaten. And thus what paine so euer men haue during their life, they ought not to desire or wish their death. For many there be that haue great paine in this world, that shall haue greater in another world: for a man hath no rest for death, but for his merits.

Of the Hart and the Oxe.

Only by flying none is assured to escape the danger from which he flyeth, as is shewed by this Fable. There was a Hart which ranne before the dogges, to the end that hee shoulde not bee taken, and he fledde into the first towne that he found, and entred into a stable wherein were many Oren, to whom he declared the cause why he was come thither, praying them that they would save him. And the Oren said thus to him: alas poore Hart, thou art amongt vs euill rescued, thou wouldest bee more sure in the fields, for if thou be perceived, or seen of our Master, certainly thou art but dead. Alas for pittie said the Hart, I pray you that you will hide me within your racking, that I be not perceived, and at night I shall goe hence, and shall put my selfe into a sure place. Then one of the seruantes came to givis hay to the Oren, and when he had done he went away, and saw not the Hart, whereat the Hart greatly rejoyced, weeming that he had escaped the perill of death, wherefore he rendred thanks to the Oren. But one of the Oren said to him, It is easie to escape out of the hanes of the blinde, but it is hard to escape from the hand of them that may well see. For if our Master come hither, which hath aboue an hundred eies, certainly thou art but dead, if he perceiue the. And

if hee see thee not certaintely thou art saved, and shalt goe forth on thy way surely. The master within a short while after went into the stable: and after he had demanded to see the hay which was before the Oxen, he went himselfe and felt of it, and as he felte the hay, he felte also the hornes of the Hart with his hands, and to himselfe he said, what is this that I feele here? And being afraid, called his seruants, and asked how that Hart came there? And they said to him: surely my Lord we cannot tell. Then their Lord was glad, and made the Hart to be taken and staine, and the Lord made a great feast for to haue him eaten. It hapneth therefore oftentimes, that he which supposeth to sis is taken ere he be aware, wherefore men ought alwaies to keepe themselves from doing such things whereby they need not flee.

Of the Fallace and the Lion, and of
their conversation.

To be conuersant among men of cuill life, is a thing very perillous, as Esop rehearseth by this present fable. There was a Lyon streng and mighty, which made himselfe King for to haue the greater renowne and glory. And from thenceforth he began to change his conditions and custome, shewing himselfe courteors. And swearing that he would hurt no beasts, but would keepe them safe against every one. Afterward, of this promise he repented him, because it was difficult and hard to change his owne kinde. And therefore when he was angry he ledde him with some small beasts into a secret place for to eate and deuoure them. And he demanded of

his

his breath stanke or not, and they said it stanke; and all they which answered not, he presently killed and deuoured them. It hapned among the rest, that he demanded of the Ape whether his breath stanke or not, and the Ape answered no, and said vithall that it smelleth as sweete as any Bawme; and then the Lyon had chaine to slay the Ape; but he found a subtile falsoode for to put him to death. He fained himselfe shortely after to be sick, and commanded that all his Leeches and Surgeons shold come before him. When they were come, he commanded them to looke on his vaine, and when they saw it, they said to him, Sir, be of good confort and ye shall soone be whole: and y Lyon said, alas, right faire would meat of an Ape. Certainly said his Phisicians, that is very good meat for you. Then was the Ape sent for, & notwithstanding that he worshipfully spake and answered to the King, the King made him to die, and deuoured him. It is perillous therefore & very harmefull to be in the fellowship of a Tyrant, for though it be agaist all equity and conscience, his will must stand for a law, and whatsoever he commandeth, must be put in practise, though it tend to the ruine of his best subiects.

The end of the third booke.

The first Fable make th mention of the Fox and the Raisins.

HE is not wise which desirereth any thing that he may not haue, as rehearseth this present fable, of a Fox, which beheld the Raisins that grew vpon a Vine, which he greatly desired. And when he saw y he could get none, he turned his sorrow into ioy, & said, these Raisins be sowze, and if I had some I would not eat them. Therefore he is wise that fauorth not to desire the thing that he would willingly haue.

Of the Wesell and the Rats.

THE is better for a man to haue witte than strength, as Esop sheweth by this Fable. There was an old Wesell which might no more take Ra's, wherefore she was often hungry, and though that she would hide her selfe within the floore to take the rats which came to eat it. And as the Rats came to the floore, she tooke and ate them one after another. And as the oldeſt rat of all perceiued her malice, he said thus in himselfe, certainly I shall keepe me well from thee, for I know well thy malice and faſhōod. Therefore he is wise that escapeth the malice of his enemy by wit rather than by force.

Of the Wolfe, the Shepheard, and the Hunter.

Many folke shew themselves good in wordz, which are full of great fantasies, as Esop sheweth by this Fable. There was a Wolfe which

which fled from a Hunter, and as he fled he met a Shepheard, to whom he said, my friend, I pray thee tell not to him that followeth me, which way I am gone: and the Shepheard, said to him, feare nothing I shall shew to him another way: when the Hunter came, he demanded of the Shepheard which way the Wolfe went. The Shepheard both with his head and eyes shewed the hunter the place where the Wolfe was and with his hand and tongue shewed the contrary. But the Wolfe perceiving well all y false dea-ling of the Shepheard, fled away & escaped. And with- in a while after, the Shepheard met the Wolfe, and said to him: pay me for that I kept thee secret. And the Wolfe answered, I thanke thy hands and tongue, & not thy head ne eyes, for by them I should haue bee- trayed if I had not fled away. Therefore men must not trauell him that hath two tonges, for such are like the Scorpion, which healeth with his tongue and hur- teth with his taile.

Of the goddesse Iuno, the Peacocke.
and the Nightingale.

EVERY one ought to be content with nature, and such goods as God hath sent them, to vſe them iustly, as is rehearsed unto us by this Fable: There was a Peacock which came to the goddesse Iuno, & said vnto her, I am very heauy and sorowfull because I cannot ſing as well as the Nightingale, for every one mocketh and scorneth me because I can- not ſing. Then Iuno to comfort him, said: Thy faire forme and beautey is of farre greater worth, and more to bee praized than the ſong of the Nightingale, for thy feathers and thy colours bee reſplendishing, like unto

unto the precious Emerald, & there is no bird whose feathers are so faire and beautifull as thine be: the Peacock notwithstanding said to Iuno, all this is nothing seeing I cannot sing. Then Iuno spake sgaue thus to the Peacock to content him, saying, This is the disposition of the gods, which hath given to every one a severall property & vertue, as they think meete themselves: and as they haue given to thee faire beauty and goodly feathers, so haue they given unto the Nightingale sweete and pleasant song, and to all other Birds their proper qualtie. Wherefore euerie one ought to be content with that he hath, for the miserable covetous man, the more gods hee hath, the more he desireth.

Of the Panther and the Villaines.

Euerie one ought to doe well to the stranger, and to forgiue the miserable, as Esop rehearseth by this Fable following. There was a Panther which fell into a pit, and when the Villaines of the Country saw her, some of them began to smite her, and other said forgiue and pardon her, for she hath hurt no body; and there were other that gat to her heade, and another that saie to the Villaines, beware you slay her not. And because they were all of sundry minds, every one of them went to me againe, warning that shee would die within the said pit, but by little and little shee climed up, and went her way. Within a while after, shee having in meemory the great injury that had beene done to her, went againe to the place where shee had bene so beaten, and began to kill and slay all the beasts there about, and put the Shepheard and Swincheard, and other which kept beasts

beasts to flight, shee likewise burnt her Cozne, and did many other euils thereabout. And when the folkes of the Countrie saw the great damage that shee did to them, they came toward her prayng her to haue pitty on them. To whom shee answered in this manner, I am not come hither to take vengance on them which haue had pittie on me, but only on them which would haue slaine me. And for the wicked and euill folke I receit this fable, to the end that they hurt no body, for if the villaines had taken pitty one as wel as another of the poore Panther, when she was in the pit, the foresaid euill had not hapned unto them.

Of the Butchers and the Weathers.

That lineage or kindred which is different in division, shall not doe any thing lightly to their profit, as Esop rehearseth by this fable. There was a Butcher which entred into a stable full of weathers and when the weathers saw him, none of them said a word. The Butcher tooke the first he found, then the weathers spak all together and said, Let him do what he will, and thus the Butcher tooke them all one after another saue only one. And as he would haue taken him, the poore weather said, Justly am I worthy to be taken, because I haue not holpe my fellowes: for he that will not holpe others, ought not to look for helpe of others: wherefore vertue united is better than vertue separated.

Of the Faulconer and the birds.

The wise ought euer to keepe good counsell, and in no wise ought they to doe the contrarie; as rehearseth this fable of the birds which were joyfull

and glad when the prime tyme came, because their nests were then covered all with leaues. Incontinent they beheld and saw a faulconer which drest and laid his laces and nets for to take them, and then they said all together: yonder man hath pitcy on vs, for when he beholdeth vs, he weepeth. And the Partrich which had often experemented all the deceites of the said faulconer said to them: keep ye all well from the said man, for he seeketh nothing but the manner how to take you and when he hath taken you he will eat and devoure you, or else beare you to the market and sell you: & as many as beleuued his counsell, were sauued. Wherefore they that scorne god counsell, are worthy to fall into danger.

Of the true man, the Lyer and the Ape.

Many men in tyme past prassed more the people full of leasings than them that told truth, which thing reigneþ with some vnto this day, as wee may vnderstand by this present Fable, of a true man and a lyer, which went bath together thoroþ the country, and so long they went together in their iourneys, as they came to a Province of Apes, and the King of Apes made them to be taken and brought before him: he being set in his maiesty, like an Emperor, and all his Apes about him, as subiects be about their Lord, demanded of the Lyer and said, Who am I? and he lyar flatteringly said vnto him, Thou art Emperour and King, and the fairest creature that is vpon the Earth. Then the King demanded of him againe: Who be these that be about me? and the liar answered, Sir, they be your knyghts and your subiects, to keape your person and your

your realme. Then the King said, thou art a good man, I will that thou be my great steward of my houshold, and that surrie one beare to the honour and reverence. When the true man heard all this, hee said to himselfe, if this man for making of lyes be so greatly aduanced, then by great reason I shall be more worshipped if I speake truth. Then the King asked the true man and said: Who am I, and all that be about me? then the true man answered: Thou art an Ape, and a beast right abominable, and all they which are about the, are like vnto thee. Then did the King command he should be borne with teeth and clawes, and cut all in pieces. And therefore it hapneth oft, that liers be aduanced, and true men set low, yea many tymeþ for saying the truth, men leise their lives, which thing is against all justice and equitie.

Of the Horse, the Hunter, and the Hart.

None ought to put himselfe in subiection, for to auenge him on other, for better it is not to submit himselfe, than to be submitted: as Esop rehearseth by this fable following. There was an Horse which enuied an Hart, because he was fairer than he. This Horse through enuie went vnto an Hunter, to whom he said in this manner: If thou wilt beleue me we shall this day take a god prey; leape vpon my backe, and take thy sword and we shall chasse the Hart: and thou shalt kill him with thy sword, and so thou maiest eate him and sell his skinne. And then the Hunter moued by auarice, demanded of the Horse saying, Thinkest thou indeed wee may take the Hart of whom thou speakest to me? And the

the horse answered thus, Assure thy selfe of it, for hereto shall I put all my diligence and strength, leape on my backe, and doe after my counsell: and then the Hunter leapt vpon the Horse, and began to runne him after the Hart; and when the Hart saw him come he fled, but by reason that the Hart ran faster than the horse did, he escaped from them and saued himselfe. And when the horse felt himselfe very wearie, and that he might no more runne, hee laid to the hunter in this manier, light from my backe for I may beare thes no more, and I haue missed of my prey. Then said the hunter to the horse, seeing thou art entred into my hands, thou shalt not yet escape from me thus, thou hast the bosome in thy mouth, whereby thou maist be kept still and restrained, and though thou wilt leape the saddle shall keepe me and if thou wilt cast thy selfe from thee I haue god spurres to constraine thes and I take thes to go whether thou wilt or no, where I will haue thes: therefore keepe thy selfe well, that thou shew not thy selfe rebellious vnto me. It is not god therefore for a man to put himselfe in subiection to a nother, that there by he may be auenged of his aduersary, for who so submisseth himselfe vnder the might of another, is bound to doe his will.

Of the Asse and the Lion.

Great callers by their high and loud cry, suppose thereby to make folke afraid, as Esop rehearseth by this present fable. There was an Asse which sometime met with a Lion, to whom he said: Let vs both goe vp to the top of a mountaine, and I shall shew thee how the beasts be afraid of me: and the Lion began to smile, and answered the Asse, goe

me

we my brother: and when they were vpon the top of the hill, the Asse began to cry, and the Foxes and Hares began to flee. When the Asse saw them flee, he said to the Lion, seest thou not how þ Beasts dread and doubt me? The Lion said, I had also beene fearefull of thy voice, if I had not knowne verily þ thou art but an Asse. Wherefore men need not to doubt him which aduanceth himselfe to doe that he cannot doe. Neither need men to scare a foole for his noise, nor his great voice.

Of the Hawke and other birds.

The hypocrites make to God a beard of straw, as in this fable of a Hawk, which sometime fained that he would celebrate a nativity, or hold a very great feast, the which should be kept within a temple: and vnto this feast and solemnity, he invited and summoned all the small Birds, to which they came. And incontinent as they were all come to the feast, and entered into the temple, the Hawk did shut the gate, and put them all to death one after another. Wherefore this fable sheweth vnto us, how we must keepe our selues from all them which vnder faire seeming haue a false heart, for those be hypocrites, and deceiuers of God and the world.

Of the Fox and the Lion.

HIC is well aduised that taketh warning by the perill of other men, as this fable sheweth, of a Lion which sometime fained himselfe sicke, and when the beasts knew that the Lion was sicke, they would goe all to visit and see him as their King, and incontinent as the beasts entred into his house to see him, he devoured them. And when the Foxes were

come

come to the gate for to haue visited the Lion, they knew well the fallace and fальшод of the Lion, and saluted him at the entry of the gate, but entred not with in: and when the Lion saw that they would not enter into his house, he demanded of them why they would not come in. When one of the Foxes said to him, We perceiue well by the traces, y all those beasts which haue entred into thy house come not out againe, wherefore we thinke, that if wee shold once enter in, wee shold come no more out. He therefore is to be accounted wise, which taketh warning by other mens harms.

Of the Asse and the Wolfe.

Faith and truth from an euill man is seldeyme to be expected. As Esop rehearseth by this fable, of a Wolfe which visited an Asse which was very sick, the Wolfe began to feele and touch him, and demanded of him and said, My brother & friend, where about is thy soore? and the Asse said to him: even in that place where thou touchest: and then the Wolfe faining to helpe, began to bite and smite him. Men must therefore beware of flatterers, for they say one thing, and doe another.

Of the Hedgehog and the three Kids.

Those that be young ought not to mock & scorning their elders, as Esop sheweth by this fable of three little Goates which mocked a great Hedgehogge which lied before a Wolfe: and when he perceiued their scorning, he said vnto them, Ah poore fooles, yee wot not wherefore I flee, if yee wist and knew the perill, ye would not mocke mee. Wherefore, when men see the great and mighty be fearesfull,

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the lesse and feeble ought not to thinke themselues safe and sure: for when a towne is taken by hazard of war the whole country about ought to tremble & be afraid.

Of the Man and the Lion

NEN ought not to beleue the Painter, but the truth and the deed. As men may see by this present fable, of a man and a Lion, which had strife together, and were in great dissencion, for to wit and know which of them was more strong. The man said he was stronger than the Lion, and for to haue his saying verified, shewed to the Lion a picture, whereas a man had victory ouer a Lion, and the picture of Samson the Strong. Then said the Lion vnto the man, if the Lions could make pictures as well as men, it shold be here shewed, how the Lion had victory ouer the man, and now (quoth he) I shall shew thee the proofe hereof: then the Lion leu'd the man to a great pit, and there they fought together, but the Lion cast the man into the pit, and submited him to his subiection, saying: Thou man, now knowest thou well which of vs two be the stronger, and therefore by the worke, the workman may be knowne.

Of the Camell and the Fly.

HEE that hath no might ought not to praise himselfe, as Esop sheweth by this fable. It hapned that a fly because of the Camels haire, leapt to the backe of the Camell which was loaden, and was borne of him all the day: and when they had gone a great way, and that the Camell came to his Tane, and was put in the stable, the fly leapt from him to

the

the ground beside the foote of the Camell: and then said to the Camell, I haue pity of thee, and am come downe from thy back, because I would no more be burthenesome vnto thee. And the Camell said to the Fly, I thanke thee, howbeit I am not so sore laden vnto thee. And therefore, of him which may not greatly hurt, little estimation is to be made.

Of the Ant and the Cricket.

Necessary it is for every man to prouide for himselfe in summer, such things whereof he shal haue need in winter, as thou maist see by this present Fable. There was a Cricket which in the winter time demanded of the Ant some cozne to eat. And then the Ant said to the Cricket, What hast thou done all the summer last past? and the Cricket answered, I haue sung. Then said y Ant, Of my Corn thou gettest none: for if thou haue sung all the Summer, goe dance all the Winter. By which we learne, that there is a time ordained for labour, as well as a time for rest. For haue that will not worke when he would, shall want when he would not.

Of the Pilgrim, and the sword.

One euill man may be cause of great perill and losse to many felkes, as Esop rehearseth by this present fable. There was a Pilgrim which by chance found in the way a sword, and hee asked of the sword what is he that hath lost thee? And the sword answered to him, One man alone hath lost me, but many a one I haue lost. And therefore an euill man may well be lost, but ere he be lost he may well let many a one. For by euill man, may come into a countrey mans euill.

Of

Of the sheepe and the Crow.

None ought to doe iniurie, nor despise the poore innocents or simple ones: As rehearseth this present fable of a Crow, which set her selfe on the backe of a Sheepe. And when the Sheepe had boorne her a great while, she said to her, thou shalt keep thy selfe well to set thee vpon a dogge. Then the Crow said to the Sheepe, thinkest thou not poore innocent, but that I wot well with whom I play: for I am old and malicious, and my kind is to harme all innocents, and to be a friend vnto the caill. Wherefore this Fable sheweth, that there be folke of such kinds as they will doe no good worke, but onely let and hinder the innocent and simple.

Of the Tree and the Reed.

None ought to be proud against his Lord, but to humble himselfe vnto him, as rehearseth this present Fable, of a great Tree which would never bode for any winde, and the Reed which was at his foot, bowed every way euen as the winde pleased. Whereupon the Tree said to the Reed, why doest thou not stand still as I doe? and the Reed answered, I do not the might that thou hast. And the Tree said to the Reed proudly, then haue I more strength than thou. And anon after, there came a great wind which threw downe the said Tree to the ground, and the Reed abode by still. Thus we learne hereby, that the proud ere they be aware are suddenly throwne downe, and the humble many times are exalted.

The end of the fourth booke.

Here

Here beginneth the fifth Booke, whereof the first Fable is of the Mule, the Wolfe and the Fox.

MEN call many folke Asses that bee very subtile and wise, and many thinke themselves wise, which deserue to be accounted Asses, as appeareth by this Fable: there was a Mule which ate grasse in a meddow neare a great Forrest, to whom came a Fox, which demanded of him and said: What art thou? And the Mule answered, I am a beast. And the Fox said, I doe not aske that of thee, but I aske who was thy Father? and the Mule answered, My great father was a Horse. And the Fox said againe, I doe not aske that, but onely that thou tell me what is thy name. And the Mule said, I know not because I was little when my father dyed: neverthelesse to the end that my name shold not bee forgotten, my father made it to bee written vnder my left foot behinde, wherefore if thou wilt know my name, looke vnder my foote. And when the Fox vnderstood the falsehood of the Mule, he went againe into the forrest and met the Wolfe, to whom he said: Ha miscreant beast, what doest thou here? come with me, and into thy hands I shall put a good prey to fill thy belly. Looke in yonder meddow, and there thou shalt find a good fat beast, with that which thy hunger may bee satisfied. The Wolfe went presently into the meddow, and finding there the Mule, he said vnto him in this manner: Who art thou? and the Mule

Wolfe answered the Wolfe, saying, I am a Beast. The Wolfe said to him, that is not the thing which I aske of thee, but tell me vnto them art named. The Mule said, I wot not, but neverthelesse, if thou wilt know my name, thou shalt find it written vnder my left foot behinde. When the Wolfe said, I pray thee shew it me, and the Mule lift vp his foot and as the Wolfe looked thereon, the Mule gaue him such a kicke there with on the foote head, that almost the braines fell out of his head. And then the Fox which was behinde a bow and saw all the matter, began to laugh, and smote the Wolfe, saying: Poule beast, thou wottest well that thou canst not read, wherefore evill thereof is come to thee, thy selfe being cause of it. For none ought to take vpon him the thing, whiche he cannot doe, lest by shewing his ignorance he be willing to be mocked for his labour.

Of the Fox and the Wolfe.

Here are some that presume for to be great persons; and dispraise their owne parents, which at the last doe become poore, and fall into great dilhousur: as Esop sheweth by this fable. There was a Boze among a heare of Swine, and for to haue done minion and lordship over them, hee began to make a great rumor and shewed his great teeth to make the other swine afraid: but because they knew hym, they set nought by hym, wherefore he was much displeased: and went thence into the heard of Sheepe and Lambs. And when he was there, he began to make a great rumor, and shewed them his great teeth. And when the Lambes heard hym, they were very much afraid, and began to shake for feare. When said the

Boze within himselfe, Hcne is the place wherin I must abyde and dweli, for here I shall be greatly worshipped, for every one quaketh for feare of me. Then came the Wolfe thither for to haue gotten some prep, and the lambes began to flee : but the boze as proud would not stirre him, ne goe from the place, because he supposed hymselfe Lord, but the Wolfe tooke him, and bare him into the wood for to eat him. And as the Wolfe bare him, it happened that he passed before the heard of swine which the boze had left, and when the boze perceiued and knew them, hee cryed aloud and prayed them for Gods loue that they would helpe him, saying, that without their helpe he was but dead. And then the swine all with one consent, went and recovered their fellow, and slew the Wolfe. When the Boze was thus deligered, and saw hymselfe among the swine, he began to haue shame, because he was thus departed and gon from their fellowshipp, and said to them, My brethren and friends, I am well worthy to suffer this paine, because I haue gone and departed from you. Wherefore, he that is well, ought so to kepe hymselfe, for many by pride comt to be great Lords, and oft fall thereby into great pouerste.

Of the Fox and the Cocke.

Ofte times much speech hurteh, as rehearseth this fable. There was a Fox which came to a Cocke and said, I would faine know if thou canst sing, as well as thy father could. And the Cocke shut his eyes and began to crow and sing. And then the Fox caught him and carried him away. And the people of the towne cried and said, the fox bareth away the Cocke.

cocke. Then the Cocke said thus to the fox, My Lord, understandest thou not that the people say, thou barest away thir cocke, tell to them that it is thine and not theirs. As as the fox said, It is not yours but mine, the Cocke escaped from the foxes mouth, and flew vp into a tree, and then the Cocke said to the fox, Now thou liest, for I am theirs and not thine. And then the fox began to hit the earth both with his mouth and head, saying, Mouth thou hast spoken too much, thou mightest haue eaten the Cocke, had it not bee for thy many words. Thus we see that overmuch talking letteth, and too much crowing smar-
teth keepe thy selfe therefore from overmany words, lest afterward it repent thee.

Of the Dragon and the Labourer.

None ought to render evill for good, and they that helpe, ought not to be hurt, as this fable sheweth, of a Dragon which was within a riuier, and as the riuier was diminished of water, the Dragon abode at the riuier, which was all drie, and thus for lacke of water hee could not stirre hym. A labourer or villaine came that way, and demanded of the Dragon, saying: what dost thou here ? and the Dragon said, here I am without water, without the which I cannot moue, but if thou wilt bind me, and set me upon thy Alle, and lead me into a riuier, I shall giue thee abundance of gold and siluer ; and the villaine for couetous-
nesse bound him and led him into the riuier : and when he had unbound him, hee demanded of him his sala-
rie or payment. The Dragon said to him, because thou hast unbound me thou wilt bee paid, and be-
cause that I am now hungry, I will eat thee : and

the villaine answered and said, for my laboure wylt thou eat and dscoure me? And as they triued together, the for being within the forest, and hearing their quetioning, came to him and satd in this manner. Strive ye no more together, for I will accord and make peace betwixt you, let each of you tell to me his reason; for to wete whiche of you haue right. And when each of them had told his tale, The for said to the villaine, shew to me how thou vnbundest the Dragon, that I may gine threof a lawfull sentence. And the villaine, put the Dragon upon his alle, and bound him as he did before. Then the for demanded of the Dragon, held he the so fast bound as thou art now? and the Dragon answered, Bea my Lord, an. yet more hard. And the for said to the villaine, bind her yet more harder, for he that well bindeth well he can unbind. And when the Dragon was fast bound, the for said to the villaine, beare him againe where thou didst first binde him, and ther leue him bound as he is now, and so he shal not eat and devoure the. For he that doth evill, shall be rewarded with euill; and they that offer harme to the poore shall haue punishment from God.

Of the Fox and the Cat.

May there be which advance themselves, and I thinke that they be wise and subtil, which be starke fooles and know nothing, as rehearseth this present fable, of a for that sometime met with a Cat, to whom hee said, My Gossip, God givē you good day. And the Cat said, My Lord, God givē you good life. And then the for demanded of him:

my

my gossip, what canſt thou doe? And the Cat said vnto him, I can leape a little, and the for said to him, certaintly thou art not worthy to live, because thou canſt doe nothing. And because that the Cat was angry at the For's words, he demanded of the For and said, Gossip what canſt thou doe? A thousand ſundry wiles haue I, said the For, for I haue a ſacke full of ſciences and wiles, and I am ſo great a ſcholler that none can deceiſe me. And as they were thus talking together, the Cat perceiued a Knight comming towards them, which had many Dogges with him, wherefore hee laid to the For, my gossip, certaintly I ſee a Knight comming hitherward, which hath with him many dogges, the which as ye know be our enemis. The for answered, My gossip, thou speakeſt like a coward, and one that is affraid, let him come, and care not thou. And incontinent the dogges perceiued the cat and the for, and began to run upon them: and when the for ſaw them come, he laid to the Cat: Let vs flē gossip, to whom the Cat answered: certaintly gossip there is no need: neuertheleſſe the for beleteſt not the Cat, but fled, and ran as fast as he could to ſauē hym, and the Cat leapt vp into a tree and ſauēd her ſelfe. Now ſhall we ſee who ſhall play beſt for to preſerne and ſauē hym ſelfe. When the Cat was upon the tree, ſhe looked about her, and ſaw how the dogges held the for with their teeth to whom ſhe cried and ſaid, O my gossip and subtil for; of a thouſand wiles that thou canſt doe, let me now ſee one of them. The for answered not, but he was killed of the dogges, and the Cat eſcapēd. Wherefore the wiſe ought not to diſpraise the ſunpreſſe

Simple, for some are supposed to bee wise, and yet are very fooles.

Of the Hée Goat and the Wolfe.

HE that is feeble, ought not to arme himselfe against the strong, as rehearseth this fable, of a Wolfe which sometyme raine fast after a hee Goate, and the hee Goate for to saue himselfe leapt upon a rocke, and the Wolfe besiegged him. And after when they had dwelled there two or threc daies, the Wolfe began to war hungry, and the goat to haue thirst. And thus the Wolfe went for to eat, and the Goat to drinke. And as the Goat dranke, he saw his shadow in the water, and beholding his shadow, said thus within himselfe, Hast thou so faire legges, so faire a beard, and so faire hornes, and hast feare of the Wolfe? If it happen that he come againe, I will charge him well, and keepe him well, and he shall haue no charge ouer me. And the Wolfe which held his peare, and harkned what he said, tooke him by one of his legges, saying thus: What wordz be these that thou doest say brother hee Goate? And when the goat saw that he was taken tardy, hee thus answered the Wolfe, O my Lord, I say nothing, haue pitty on me, I know well that I haue offended: notwithstanding, the Wolfe tooke him by the necke and strangled him. Therefore it is a very great so ly for those that are feeble, to make any warre against the mighty.

Of the Wolfe and the Ass.

NONE ought to beleue lightly the corneell of him whom he mindeth to hurt, as yee may see by this fable. There was a Wolfe which met with an Ass, to whom hee said, My brother, I am hungry,

hungry, wherefore I must needs eate thee. And the Ass answered him right gently. My Lord, with me thou maiest doe what thou wilt, for if thou eatest me, thou shalt put me out of great paine: but I pray thee, if thou wilt eat me, that thou vouchsafe to eat, me out of the high way: for well thou knowest that I bring home raisins from the Wine, and the corne from the fields, also thou knowest that I beare home the wood from the Forrest, and when my Master will edifie some building, I must goe fetch the stones from the mountaine, and also I beare the corne to the mill, and after I beare home the meale, and briefly I was borne in a cursed houre, for to all paine, and to all labour I am subiect: for the which I would not that thou shouldest eat me here in the high way, for the great shame that might come thereso to me: but I instantly require thee, that thou wilt heare my counsell, namely, that we goe into the forrest, and thou shalt bind me by the brest as thy servant, and I shall bind thee by the necke as my master, and thou shalt leade me before thee into the wood wheresoever thou wilt, to the end that there thou maiest more secretly eat me. To this the Wolfe accorded, and said, I am willing to doe so. And when they were come into the forrest, they bound each other in the manner as is aforesaid. And when they were bound, the Wolfe said to the Ass, goe whither thou wilt, and goe before to shew the way, and the Ass went before, and led the Wolfe into the right way of his masters house. And when the Wolfe began to know the way, hee said to the Ass: We goe not the right way. To the which the Ass answered, My Lord, say not so, for

certaintely this is the right way, but for all that the Wolfe would have gone another way. Neverthelesse, the Ass led him to the house of his master, and as his master and all his minstrels the Ass drew the Wolfe after him, and would have entered into the house, they came out with clubs and staves, and smote on the Wolfe, and as one of them would have smitten a great stroake upon the Wolfe's head, he brake the cord wherewith he was bound, and so he escaped and ranne away from them sore hurt and beaten. And the Ass for great joy that she was escaped from the Wolfe, began to sing, and the Wolfe which was upon the meane earth, hearing the voice of the Ass, began to say to himselfe: thou maist be mercit and glad, but I shall repe the thee well another tyme that thou shalt not lind me as thou hast done. And theresore it is a great sally to believe the counsell of him to be in men whiche hurt, and to put himselfe in his subiect on. He that hath beeene once begimed, must take heed of it in time, for he to whom men purpose to doe sumpcion, shal suffer they have hit at aduantage, then al just herte theyen shal hit the Wolfe.

Of the Serpent and the Labourer.

The author of this booke removeth such quicke fable, and of such men as are accounted, that it is to lufe, if it be. But yet he hitteth him longe whom ther haue dwelt still, saing that for esteeme in harwest tyme a labourer cometh to see his goods in the fields, the whiche lay in his maner a boord, and with a Wolfe whiche he bare in his herte. But the said serpent, and gave him such a stroake on the head, that he dyed therewith. But ther the serpent, relling on

selfe sore hurt, hee went from the man, and entred into his house, and said vnto the Labourer, O euill friend thou hast beaten me, but I warne thee, that thou never belieue him whereto thou hast done any euill. Of whiche words the labourer made little account, and went forth on his way. At shortly besell, that this Labourer went agayns that way to eare his ground. To whom the Serpent said, O my friend, whither goest thou? and the labourer said vnto him, I goe to eare and plow my ground. And he said vnto him, sowe not to day; for this yere shall be full of raine, and great abundance of water shall fall. But the labourer said, I beleue not him whom I have sometyme done any euill, and without moe words, the labourer went forth on his way, and beleueed not the serpent, but made all his ground to be sowed with aske, corne as he myght. And the same yere fell great stroake of water, wheresoe the said Labourer had but little corne, for the most part of the corne that he had sowne, perished because of the great raine. And the next yere following, as the Labourer passed by the hole of the aforesaid Serpent, and went to sow his ground, the Serpent demanded of him, O my friend, whither goest thou? Then the Labourer answered, I goe to sow my ground with corne and other graine, such as I hope shall be necessarie for me in time to come. Then said the Serpent, My friend, sow but little corne, for the summer next comming shall be so hotte, that by drynesse and heate, all the corne sowne in the earth shall perish: but beleue not him whereto thou hast done any euill. And without any moe speech the Labourer went and thought of the words of the Serpent.

serpent, and loyting that the serpent had said so to deceive him, he sowed as much corne and other graine as he myght, and it happened that the summer next following was such as is abovesaid, wherefore the man was beguiled, for he gathered the same yere nothing. The next yere following, the said labourer went againe for to eare his ground: and as the serpent saw him come, he demanded of the Labourer in this manner: My friend, whither goest thou? Then answered the labourer, I goe to eare my land. Then said the serpent, My friend, sowe not too much, ne to little of corne and other graine, sow betweene both: Neuerthelesse, beleue not him vnto whom thou hast done euill: and I tell thee that this yere shall be more temperate and fertile of all manner of corne that thou sowest. The labourer had no sooner heard these words, but forthwith he went his way, and did as the serpent had said, and that yere he gathered much good, because of the god disposition of the tyme. And on aday the same yere, the Serpent met the same labourer comming from haruest, vnto whom he said, Now say my friend, hast thou not found this veere great plenty of good, as I told thee before? And the labourer answered, yea certainly, whereof I thanke thee. And then the serpent demanded of hym remuneration, or reward. And the labourer demanded what he wold have, the serpent said, I demand of thee nothing, but onely that to morrow in the morning thou send me a dishfull of milke by some of thy children. And then the serpent shewed the labourer the hole of his dwelling, and said vnto him, Tell thy sonne that he bring the milke hither, but

but take hard to that, the other while I told thee that thou beleuest not hym to whom thou hast done euill. And anon after, when these things were said, the labourer went homeward, and in the morrow he tolke his sonne a dishfull of milke, and he carried it to the serpent, and set it before the hole; and the serpent came out, and slew the childe with his venomes. And when the labourer came to the field, passing by the hole of the said serpent, he found his sonne lying dead vpon the ground. Then the labourer began to cry with a loud voice, as one full of sorrow or hevinelle, saying: Ha cursed & euill serpent, venomous and false traitor, thou hast deceived me. A wicked and deceitfull beast, full of contagious euill, thou hast slaine my sonne. And the serpent said vnto him, I will well that thou know that I haue not slaine hym sorrowfully, ne without cause, but for to auenge me of the hart that thou hast done to me without cause, and hast not avenged it. Remembrest thou not how oft I haue said vnto thee, that thou sholdest not beleue hym vnto whom thou hast done euill? Remembret it now that I am avenged of thee. This fable sheweth, how men ought not to beleue or giue any credit to them whom they haue done some harine in tyme past. For old hatred is sone reuued, and malice will not be satisfied without working euill.

Of the Fox, the Wolfe, and the Lion.

HE that hath vaine endamaged by another, ought not to take vengeance by the tongue, in giving iniurious words, because such vengeance is dishonest, as this present fable following sheweth. Some time

time thers was a Fox that ate fish in a river. It hap-
ned that the Wolfe came that way, and when he saw
the fox which ate with so great appetite, he began
to say, my brother give me some fish, And the Fox
answered him, Alas my Lord, It behoueth not that
ye eat the reelefe of my table, but for the worship of
your person I shall counsell you well. Doe so much
as get you a baskett and I shall teach you how yee
shall take fish, to the end that yee may alwaies take
some when yee be hungry. And the Wolfe went into
the street, and stole a basket, and brought it with him,
and the fox tooke the basket, and bound it with a cord
at the wolves taile, and when it was well bound, the
Fox said to the Wolfe, goo you into the river, & I shall
take heed to the basket. And the Wolfe did as the fox
had him, and as the Wolfe was going within the wa-
ter, the Fox by his malice filled the basket full of
stones, and when the basket was full, the Fox said
to the Wolfe: certanly my Lord, I may no more
list, ne hold the basket so full: for it is full of fish:
and the Wolfe hearing that the fox had said truth,
said, I render thankes to the gods, that once I may
see and learne the excellent art of fishing. And then
the fox said to him. My Lord, abide you here, and
I shall fetch som to helpe vs to take the fish out of
the basket. And in saying these wordes, the Fox
ran into the streete, where he found divers men, to
whom he said in this maner: What doe you here?
why stand yeidle? See yender is the Wolfe which
ate your shepe, your Lambes, and your beasts, and
now he takeith your fish out of the river, and eateth
them. Then all the men came together, some with
slings,

slings, and some with bowes, and other with staves
to the river, where they found the Wolfe, whom they
beat outeagiously. And when the poore Wolfe saw
himselfe thus oppressed and beaten with stroakes, he
began with all his strength and might to draw, and
supposed to haue carried away the fish, but so strong-
ly he drew, that he pulled his taile from his arse, and
very hardly escaped with his life. In the meane time
it happened that the Lion which was King ouer all
beasts, was soore sick, and the Wolfe thinking to be
quit with the fox, went for to see him as his Lord:
And when he came there, he saluted the Lion, say-
ing unto him thus: My King I salute you, pleasest
it you to know that I haue gone round about the
country and Province, and in all places of it, for to
seeke medicines profitable for you, for to recover
your health, but nothing haue I found good for your
sicknesse, but onely the skinne of Reynard the fox,
fierce proud, and malicious, whiche is to your body
medicinall, but he disdaineth to come hither and see
you, but ye may call him to counsell, and when he is
come, let his skinne be taken from him, and then let
him run whiche he will; and that faire skin which
is so wholesome, ye shall cause it to be bound vpon
your body, and within few daies after, it shall make
you in as good health as euer you were. And when
he had said these wordes, he departed from the Lion
and took his lease; but euer he supposed that the
fox had heard him, and so he did, for he was within
a tariar nigh vnto the place, where he heard all the
proposition of the Wolfe; to the which he did pro-
vide a remedie, and great preservation; Fox as sone
as

as the Wolfe was departed from the Lion, the Fox went into the fields, and in the high-way he found a great dunghill, within the which hee put himselfe. And when he supposed himselfe to be defiled and dagled enough, hee came thus arrayed into the lodge of the Lion, whome hee saluted as his soueraigne Lord, saying to him in this manner: Sir King, God give you good health, and the Lion answered, God save thee me swete friend, come neare and kille me, and after I shall tell thee some secret, which I would not that every one shoulde know. To whom in the said in this manner, ah sir King be not displeased, for I am soule arrayed and all to dagled, by reason of the great way which I haue gones, seeking all about for some good medicine to helpe you, wherfore it behoueth me not to be so neare your person, for the stinke of the dung would grieue your person, and molest the great sicknesse which you haue: but deere Sir, if it please you, ere ever I come neare to your roial maestie, I shall bathe and make me cleane, and then I shall come againe, and present my selfe before thy noble person: notwithstanding all this, let it please thee to wit and know, that I come from all the countries hereabout, and from all the realmes adjoyning to this province, for to see if I coulde finde some good medicine needfull for thy sicknesse, and to recouer thy health: but certainly I can finde no better counsell than the counsell of an ancient Greek with a great long beard, a man of great wisedome and experiance, who tolde me that in this province is a Wolfe without a taile, the which hath lost his taile by vertue of the medicine that is in him, for the which thing it is ver

needfull and expedient, that ye make this Wolfe to come before you, that by him you may recouer your former health: and when he is come, dissemble and call him to counsell, and say that it shall be much for his worship and profit: and as he shal bee vnto you, cast vpon him your armed feet, and as swifly as ye may, pull the skinne from the body of him, and keepe it whole, save only ye shal leue the head and feet, and then let him goe his way to seeke his fortune: and shortly, when ye haue the skinne hot and warme, ye shal bind it about your bodie, and ere long time be passed, your health shall be restored to you againe; and you shall be whole as you were before. And then the Fox leake his leue of the King, and departed thence againe vnto his tariar, soone after came the Wolfe to see the Lion, and incontinent the Lion called the Wolfe to counsell, and fastened softly his foot on him, and dispoiled the Wolfe of all his skinne, save only his head and feet, and after the Lion bound it all warme about his bell, and the Wolfe ran away skinnes, wherfore he had not enough to defend him from the flies, which vexed him veray sore, and for the great distresse that he felte because of the flies that ate his flesh, hee was wod, and ranne vnder a hill vpon the which the Fox was. And when the Fox saw him, hee began to laugh and mocke at the Wolfe, saying aloude, wha art thou that passest, there with such a faire hood on thy head: and with eight faire gloves on thy hands, and shooes on thy feet: Stay, stay a whyle and hearken what I shall say to thee. When thou wentest and camtest before the Kings house, thou wert blessed of the Lord, and

and when thou wast at the Court, thou hadst many good words, and good talking of all the wrold. And therefore my gossip, be it cuill or god, thou must let all passe, and haue patience in thine aduerstie. This fable sheweth unto vs, that if any hurt, or endamaged by some other, he must not avenge himselfe by his tongue for to make any treason, ne for to say of them any harme or blasphemy, for we ought to consider, that whosoever maketh the pit radie for his brother, est it haprieth, that he himselfe falleth in the same, and is beaten with the same rod he made for another.

Of the Wolfe which let a fart.

It is folly to thinke more than a man dooth to doe, for whatsoeuer a knote thinketh, it leueth to him that it shall be so: So it appeareth by this fable, of a ~~Wolfe~~ which sometime rose early in the morning, and after he was risen from his couch, he strectched himselfe and let a great fart, and began to say to himselfe, Thanked hre the gods for these good tydings, this day I shall be fortunate and happy, as mine aise sing geth to me. And then he departed from his lodgynge, and he gan to walke abroad. And as he went on his way, he found a sacke full of calfe brach a woman had let fall, and with his fot he turned it upside downe, saying to himselfe, I shall not eat thee, for thou shouldest haue my tender toinake, I shall eat this day more delicious and fare better I know it well, for whiche arse did sing to me with thens words he went his way, and soon after he found a great peare of bacon well salted, which hee turned upside downe, and when hee had taken it and tollid it

it enough, he said, I disdaine to eat of this meate, because it woulde make me drinke to much, for it is salt: and as mine arse sang to me lately, I shall eat this day better and more delicious meate: and then he began to walke further, & as he entred into a faire meddow, he saw a Mare and her foale with her, and said to himselfe, I render thanks unto the gods, for the godnesse that they send me, for well I wist, and was certaine, that this day I should find some pretious meate. Then he came neare the Mare and said to her, Certainly suster I must eat thy child. And the Mare said, Doe my brother what shall please thee, but first I pray thee doe me one pleasure, I haue often heard say, that thou art a god Surgeon, therefore I desire thee that thou wilst helpe my fot, for as I passed yester day through the forrest, a thorne entred into my fot behinde, which grieueth me very sore, I pray thee therefore before thou eat my foale to pull the saame out of my fot. And the ~~Wolfe~~ said, That shall I gladly doe good sister, shew me thy fot, And as the Mare shewed the ~~Wolfe~~ her fot, she gaue him such a stroke betwixt the ries, that he was affonted and fell flat to the ground, and by this meantes was her foale saued: and a long time after, was the ~~Wolfe~~ lying upon the earth for dead, and when he was come againe to himselfe, and that he could speake, he said: I care not for this mishap, for well I wot that yet this day I shall eat and be well filled with delicious meat: & in uttering these wordes, he lifted vp himselfe, and so departed. And having walked a space, he found (by chance) a couple of rams fighting in a meddow, that with their hornes smote

each other. Then the ~~Wolfe~~ said within himselfe: Blessed be God that now I shall be thoroughly satisfied. He then came neere the two ~~Kammes~~ and said, Certainly, I shall eat one of you. And one of them said vnto him, My Lord doe all that pleasest you, but first you must give vs a sentence of a processe of law which is betwixt vs: And the ~~Wolfe~~ answered, That with right good will he would doe it: And after said vnto them, My Lords tell me your cases, that I may the better give sentence of your difference and question. And then one of them began to say, My Lord, This meadow was belonging to our Father, and because he died without making any ordinance or testament, we be now in debate and strife for the parting of it: wheresoever we pray thee that thou wouldest make an accord betwixt vs, so that peace may be on either side. And then the ~~Wolfe~~ demanded of the ~~Kammes~~, how their question might be accorded? Right well, said one of them, by the way that I shall tell thee, if thou wilst heare me. We will be at the two ends of the meadow, and thou shalt be in the midle of it, and from the end of the meadow wee both shall run toward you, & he that shall first come to you, shalbe Lord of this meadow, and the last shalbe thine. Well said the ~~Wolfe~~, Thine aduise is good, and well proposed: Let vs see now who shall come first to me. Then went the two ~~Kammes~~ to the end of the meadow, and both at once began to runne toward the ~~Wolfe~~, and with all their might came and gaue two such vehement strokes, both at once against both his sides, that almost they brake his heart within his belly, and there fell downe the ~~Wolfe~~ all astonyed, and the

rams went their way. And when hee was come againe to himselfe, he tooke courage, and departed, saying thus vnto himselfe, Yet shall I this day eat some good dainty meat. He had not long walked but hee found a ~~Sow~~ and her small pigges with her, and incontinent as soone as he saw her he said: Thanks bee to the gods that I shal this day eat and fill my belly with good meat, and shal haue good luck: and in saying that he approached to the ~~Sow~~, and said to her, My sister, I must eat some of thy young pigges: and the ~~Sow~~ said to him, My Lord, I am content, eat what shal please you, but ere you eat, I pray that they may be baptizied, and made cleane in pure and faire water: and the ~~Wolfe~~ said, Shew me the water, and I will wash and baptize them well: then the ~~Sow~~ led him to a riuier where was a faire mill, and as the ~~Wolfe~~ was vpon a little bridge of the said mill, and that he woulde haue taken a pigge, the ~~Sow~~ thrust the ~~Wolfe~~ into the water with her head, and so by the swiftnesse of the water, hee must needs passe vnder the wheele of the said mill, but God knowes whether the wings of the mill did beat him well or not: yet as soone as hee myght, hee ranne his way, and as he ran he said to himselfe, I care not for so little shame, sith I shal eat my belly full of delitious meat, as mine arse did sing early to me. And as hee passed through the street, he saw some sheepe, and as the ~~Sheepe~~ saw him, they entred into a stable, and when the ~~Wolfe~~ came there, hee said vnto them in this maner, God save you my sisters, I must eat one of you, to the end that my great hunger may bee fully satisfied. Then said they vnto him, Certainly

my Lord, you are welconie to Mass, for we be come hither to hold a great solemnite, and therefore we desire you that you pontifically would sing, and after the Service compleate and finished, do your pleasure with one of vs. The Wolfe for vaine-glory, faining to be a Prelate, began to sing and howle aloud before the Shepe; and when the men of the towne heard the booke of the Wolfe, they came into the stable with great stanes, and so layd vpon the Wolfe that he could hardly goe: neverthelesse, he escaped and went vnder a great tree, vpon which tree stood a man that hewed downe the boughes thereof. The Wolfe then began to sigh sore, and to make gret sorrow for his euill hap and said: Ah Iupiter. How many euils haue I had and escaped? But I know it is long of my selfe and by mine owne incanes and proud thoughts; for this day in the morning I found a sack full of Tallow, which I disdained, and aron after that a peice of bacon, which I would not eat for feare of great thirst, and because of scotish conceit: so that the euill that happeneth to me, is rightly belloved. My father was never Physician, nor Leach, neither haue I ever studied or learned the Science of Physicke, therefore if there hapned any euill to me when I would haue drawne the thorne out of the Mares foote, it is well employed. Also my father was neither patricke nor bishop, nor ever knew any letter in the booke, and yet I presumed and toke vpon me to doe sacrifice, and to sing before the gods, faining my selfe a Prelate; but after my desiring I was well rewarded: also my Father was never Lawyer nor Justice, and yet I would take vpon

me to be a great Justice. But I knew never neither A. ns B. and therefore the euill that is come to me is most right. O Iupiter, I am worthy of a very great punishment for my offences. Send thou now to me from thy high thron a sword, or other weapon, wherwith I may strongly punish and beat my selfe by great penance, for well worthy I am to receive a greater punishment. Now the good man being vpon the tree, and hearing all these words of the Wolfe, said nothing. And when the Wolfe had made an end of his sighings & complaints, the good man toke his axe wherewith he had cut away the dead branches of the tree, and cast it vpon the Wolfe, and it fell vpon his backe in such manner, that the Wolfe turned upside downe with his feete vpward, in such sort that he lay as if he had bee stark dead. And after he was revived againe, he looked vp toward heauen, and he said thus to cry out, Ha Iupiter, I now see well that thou hast heard my prayer. And by earnest looking vp, he espied the man which late in the tree, and thinking him to be Iupiter, he presently fled toward the forest as fast as he could, being very sore hurt and wounded: and ever after he became more meeke and humble, than before he was fierce and proud. By this fable men may see, that many things fall out which a foole thinketh not on. And it sheweth to vs, that when any little good hap falleth vnto vs, we ought not to refuse it in hope of better fortune: it likewise sheweth that none are to take vpon them to doe that which they haue no skill to doe.

Of the enuious Dogge.

No man ought to haue enuy at other mens god fortune, as appeareth by this fable of an enuious dogge which went into a stable of Dren, because that they shold not enter in for to eat of the hay. And then the Dren said unto him, Thou art euill and peruerse to haue enuy of other mens goode, the whiche is to vs needfull and profitable, for thy kind is not to eat hay. And this he did of a great bone whiche he held in his mouth, he would not leave it, because of the enuy of another dogge being hard by. This fable therefore teacheth us, that it behoueth every on to keepe himselfe from the company of an enuious person.

Of the Wolfe and the hungry Dogge.

There be some that think to winne. which often happen to lese, for it is commonly said, that as much spendeth he niggard as the liberall, as it appeareth by this fable, of a man which had a great flocke of shepe, and also he had a dogge for to keepe them from the wolues. To this dogge he gaue no meat for the great auarice that he had, and therefore the Wolfe on a day came to the Dogge, and demanded of him the reason why he was so leane, and said unto him, I see well that thou art ready to starue through hunger, by reason that thy master giueth thee no meat by his scarcity, but if thou wylt beleue me, I shall giue thee good counsell. And the Dogge said to him, Certainly I lacke greatly good counsell. Then the Wolfe said to him, This shalt thou doe, Let me take a Lambe, and when I shall haue it, I shall run away,

away, and when thou seest me, make semblance to run after me, and faine thy selfe that thou canst not overtake me for lacke and default of meat, which maketh thee so feble. And thus when the Shepheard shall see that thou maiest not run because of thy great feblenesse and debilitie of body, he shall tell thy Lord that thou maiest not recover the lambe because thou art so leane and hungry, and by this meane thou shalt haue thy belly full of meat. The dogge then accorded with the Wolfe, and each of them did as abovesaid. And when the Shepheard saw the dogge fall, he supposed well that hunger was the cause of it, for the which cause when he came home he told his master, and he understood it he said as a man wroth for shame, I will that from henceforth you giue him bread enough, and theri every day the same dogge, had sops of bread and drye bread enough, wherby he got strenght and vigor againe. It hapned with in a while after, that the Wolfe came againe to the Dogge and said to him, I perceue well that I gaue thee good counsell. And the dogge said to the Wolfe, My Brother thou sayest truth, wherefore I thank thee much, for of it I had great neede. And then the Wolfe said to him, If thou wylt, I shall giue thee yet better counsell. And the Dogge answered him, With a very good will I shall heare it, and if it be good I shall doe after it. Then said the Wolfe to him, Give me leue to take another Lambe, and dos thou runne after me for to haue it from me, and to bite me, and I shall violently overthrow thee with thy feete upward as he that hath no puissance and strenght, and yet notwithstanding all this, I will not hurt thee

believe me hardly, and good shall hap to thee. And when thy masters servants shall haue seene thy diligence they shall shew thy master, how that thou shalt keepe full well his feld, if thou haue well nourished. And then the dogge answered the Wolfe, that he was content. And as it was said, right so it was done, and both of them made good diligence: the Wolfe ranne away with the Lamb, and the dogge ran after and overtooke him, and bit him faintly, and the Wolfe overthrew the Dogge vphide downe to the ground. And when the Shepheard saw the Wolfe gue such strokes vpon the Dogge, the Shepheard said certaintely we haue a good dogge, we must tell his diligence to our master, and how he bit the Wolfe, and how he was overthowne, and yet said certaintly, if he had ever meat enough, the Wolfe had not borne away the Lamb. Then the Lord comman- ded to give him plenty of meat, whereof the dogge took agayne all his strength: And within a while, after the Wolfe came againe to the Dogge, and said vnto him in this manner, My brother, haue I not givien to thee good counsell? And the dogge said, Certainly thou hast, for which I thanke thee. Then the Wolfe said to the Dog, I pray thee my brother, that thou wilt yet give me another Lamb. And the dog said to him, Certainly my brother it may suffice thee to haue had two of them. Then said the Wolfe, at the least thou answe, let me haue on for my labour and salary. That shalt thou not, said the Dogge, hast thou not had good salary for to haue had two Lambs of my Masters? And the Wolfe answered to him againe, My brother, give it me if it please thee

thee. And the Dogge said, Nay I will not, and if thou takest it against my will, I promise thee, that never after this tyme thou shalt eat any more. And the Wolfe said, Alas my brother, I dye for hunger, tell me for Gods loue what I shall doe. Then the dogge said to him, I shall confesse thee well; a wall of my masters celler is fallen downe, goe thou thither this night and enter into it, & there thou maiest both eat and drinke at thy pleasure, for both bread, flesh and wine. Malt thou finde there in great plenty. Then the Wolfe said to the dogge, Alas my brother, beware I pray thee that thou accuse me not, ne deceiue me. And the dogge answered I warrant thee, but looke thou doe thyfeat so priuily that none of my fellowes know of it. And the Wolfe came at night and entred into the celler, and ate and dranke, at his pleasure, insomuch that he waded drunke, and when he was drunke he said to himselfe; When the villaines bee filled with meates, and that they be drunke, they sing, and wherefore should not I sing? And anon he began to cry and houle. Then the dogges heard his voice and began to bark and howle, and the seruants which heard them said, It is surely the Wolfe which is entred within the celler, and they altogether went thither and killed the Wolfe. Wherefore, more di- spendeth the niggard than the boorishfull, for con- fousnesse was never good; for many there be which dare not eat and drinke as nature requireth, but re- uerthelese, every one ought to liue prudently, of all such goods as please God to send them. This fa- ble sheweth also to vs, that no ne ought to doe against his kind, as the Wolfe, which waded drunke, for the which

which cause he was slaine.

Of the Father and his three children.

FOR is not wise which for to haue vanitie and his pleasure, maketh debate and strife: As it appeares by this fable. There was a man which had three children, and at the houre of death he bequeathed and gaue them his heritage, that is to wit, a pear tree, a Goate and a Mill. And when the father was dead, the brethren assembled themselves together and went before the Judge, for to part the livelyhood, and said to the Judge, My Lord, Our Father is dead and hath bequeathed unto vs thre brethren all his heritage, and one shoulde haue as much of it as the other. And then the Judge demandid what was their livelyhooode: And they answered: A Peartree, a Goate and a Mill. And then the Judge said to them, That he that shoulde sit and deuide eauall your parts, for the one to haue as much of it as another, shoulde haue a very hara matter to doe, but by your owne aduise howe would you haue it? and then the eldest of the thre brethren spake and said, I shall take from the Peartree all that is crooked and rigit, and the second said, I shall take from the Peartree, all that is greene and dry. And the third said, I shall haue all the roote, the pill or malt, and all the branches of the Peartree. And the Judge said to them, He that then shall haue the most part of it, let him be Judge, for neither I nor any else can understand of knowe who shall thereby haue the most or least part of it, and therefore he that can proue openly, that he hath the most part, shall be the lord of the whole tre. Then the Judge demanded of them, how their

ther

ther had demised to them the Goate; and they said to him, He that shal make fairest prayer and request, must haue the Goat. And then the first brother made his request and said, I wuld God that the Goate were now so great, that he myght drinke all the water which is vnder the cope of heauen, and when he had drunke it, he shoulde be yet more thristie. The second said, I suppose that the Goate shal be mine, for a fairer demand and request than thine is I shall now make: I wuld that all the Weype and flake, and all the wooll in the wold were made into one thred alone, and that the goate were so great, that with the same thred men myght not bunde one of the legges. Then said the thir. The Goate shal surely bee mine, for I wuld that he were so great, that if an Eagle were at the uppemost part of heauen, he myght occupie and haue there as much place as the Eagle myght looke on in height, length and breadth. And then the Judge said, Which of you thre haue made the fairest prayer, Certainly neither I nor any other can give the iudgement, and therefore the Goate shal bee to him that of it shall say the trith. And the Mill, how was it demised by your Father to be parted among you thre? They answered the Judge, He that shall be the most yar, most evill, and most slow, ought to haue it. Then said the eldest sonne: I am most clothfull, for many yeare past I haue dwelled in a great house, and lay vnder the condnts of the same, where fell vpon me all the soule waters: as pisse, dish wa- ter, and other filth, that most wonderfullly stanke, insomuch that all my flesh was rotten therof and mine eyes blinde, and the durt vnder my Lacke was a foste

a foot high, and yet by sloth I had rather abide there than to rise vp. The second said, Suppose that the Mill shall be mine, for if I came to a table covered with all manner of delicate meats whereof I might eat if I would take of the best, I am so slothfull that I may not eat, without one should put the meat in my mouth. The third said, The Mill shall be mine, for I am yet a greatest lyar, and more slothfull than any of you both, for if I had thirst vnto the death, and if I found then my selfe within a faire water vp to the necke I would rather die than moue my selfe to drinke one drop thereof. Then said the Judge. Pee wot net what yee say, for neither I, nor any other may well understand you, but the cause I remit among you. And thus they went without any sentence, for to a foolish demand, belongeth a foolish answer ; and therfore they be fooles that will plead in such sort one against another, for to a small matter belongeth a small plea.

Of the Wolfe and the Fox.

NOne may be master, except first he haue beene a disciple. As it appeareth by this fable of a fox which came to a Wolfe, and said to him, My Lord, I pray ye that ye will be my godspyp. And the Wolfe answered, I am content. And the fox tooke him his son, praying him that hee shold learne his sonne good doctrine, the which the Wolfe tooke, and went with him vpon a mountaine, and said to the little Fox, when the beasts come to the field, call mee. And the Fox went and saw from the top of a high hill how all the beasts were comming to the field, wherfore hee called his Godfather and said, My Godfather, the beasts

beasts come into the field. And the Wolfe demandid of him what beasts they were. The Fox answe red, There be both kin and swine together. Well said the Wolfe, I car not for them, let them goe, for the Dogs be with them. Soon after the Fox looked on the other side, and perceived a Mare which went to the fields, and he went to his Godfather and said, Godfather, a Mare is gone to the fields. And the Wolfe demanded of him, wherabout is shee ? and the Fox answered, she is by the forrest: and the Wolfe said, now goe we to dinner : and the Wolfe with his godson went into the Forrest, and came to the Mare and perceived a young Colt by her. Then the Wolfe tooke the Colt by the necke, and drew him into the wood, and devoured hym betwene them both : and when they had well eaten, the godsonne said to the godfather, My Godfather, I commend you to God, and much I thanke you for your good doctrine, for ye haue taught me well, insomuch that now I am a great clerk, and now I will goe to my mother. Then the Wolfe said to his godsonne, My godsonne, if thou goest away, thou shalt repent thee, for thou hast not yet well studied, neither knowest thou yet thy syllogismes. Ha my good godfather, said the Fox, I know well all. Then the Wolfe said to him, Sith thou wilt needs goe, to God I commend thee. And when the Fox was come to his mother, she said to him, surely thou hast not studied enough, and then he said to his mother, I am so great a Clerke, that I can cast the dinell from the cliff. Come let vs goe chace, and yes shall see whether I can doe ought or nought. And the young Fox would haue done as his godfather the Wolfe

Wolfedid, and said to his mother, Make a godly watch, and when the beasts shall come to the field, let me have knowledge thereof. And his mother said, well so shall I doe. She made godly watch, and when she saw the Kine and the Swine goe to the field, she said unto him, My sonne, the Kine and Swine goe together into the fields: and he answered: My mother, for them I care not, let them goe, for the Doggs keepe them well: and within a short while after, the mother saw the Mare come next unto the wood, and said unto her sonne, My sonne, the Mare is neare unto the wood: and he answered, My mother, these be good tidings, abide ye here, for I goe to fetch our dinner: and he entred into the wood, and after would doe as his godfather had done before, and went and tooke the Mare by the necke, but the Mare tooke him with her teeth and bare him to the Shepheard, and the mother cryed from the toppe of the hill, My sonne, let goe the mare and come hither againe, but he might not, for the Mare held him fast with her teeth: and as the Shepheard came to kill him the mother cryed, and said weeping: Alas my sonne, thou diest not learnie well and hast been too little a while at Schyple, wherefore for thy foolish presumption, thou must now die miserably: and the Shepheard tooke and slew him. Which fable sheweth, that none ought to make himselfe learned except he haue first well studed; for somme thinke themselves to be great Clerks, that can doe nothing clerky.

Of

Of a man, the old Lion, and his sonne.

HE that reselseth the godly doctrine of his Father, if euill hap come unto him, it is both right and reason, as this Fable rehearseth vnto vs: Of a Labourer which sometime liued in a Desart, by his culturing labour. In this Desart also liued a Lyon that wasted and destroyed all the Herd that every day the said labourer had selued: and also this Lyon destroyed and spoiled his trees. And because he did to him so great harme, he made a hedge, to the which he set cords and nets to take the Lyon. And on a certayne time, the Lyon came to eat corne, and entred within a nette, and was taken; and then the labourer came thither, and beat him so wonderfully, that scarcely he could escape away with life. And because that the Lyon saw that he might not escape the subtily of the man, he tooke his young Lyon and went and dwelt in another Region. And within a while after, when the young Lyon was growne, and was fierce, and strong, he demanded of his Father, and said; my Father, be we of this Region? Nay, said the Father, for we be fled away from our Land. And the young Lyon demanded of him wherefore? and the Father answered him, for the great subtily and crafty deuices of the Man. And the young Lyon demanded of him, what man it was? And his Father answered and said unto him; he is nothing so great, nor so strong as we be, but he is farre more subtle and ingenious than we be, making snares to take vs. And

and the sonne answered to the Father, I shall goe auengo me on hym. And the great Lion said to him, Goe not, for if thou goest thither, thou shalt repent thee thereof, and shalt doe like a Fools. And the son answered the Father, By mine heade I shall goe thither, and see what he can doe. And as he went to find the man he met an Oxe within a meddow, and an hoxse whose backe was all flaine and soze, to whom he said in this manner, Who is he that hath led you hither, and that so hath hurt you? And they said to him, it is the man. And he said to them, Certainly this is a maraeloous thing. I pray you that ye will let me see him. Then they departed and shewed him the Labourer as he eared the earth, and the Lyon without uttering any words passed toward the man, to whom he spake in this manner: Ha man, thou hast done ouer many evils both to me and to my father, and likewise to our beasts: Therefore I tell thee, that to me thou must doe right. And the man said I adise thee to take heed, for and if thou commest too neare me, I shall kill thee with this great club, and after with this knife I shall fle thee. And the Lion said, Come before my Father, and he as king shall doe to vs god justice. And the man said, I am content if thou wilt sweare to me, that thou wilt not touch me until we be in presence of thy father, and also I shall sweare unto thee, that I shall goe with thee into the presence of thy father. Thus the Lyon and the man beganne to goe together by the way, where his cords and nets had bene set; and as they passed by the Lyon fell into a cord, and by the fayre he was taken; so that he could goe no further then he said,

rid to the man, O I pray thee that thou wylt help me, I may not goe. And the man answered to him, I wyl not, for I haue sworne unto thee that I will not rid thee until we come before thy father. And as the Lyon supposed to haue unbound himselfe so to scape he fell into another snare. And then he began to crye unto the man, saying, O good man, I pray thee reme me. But the man began to strike him upon the head, and when the Lyon saw that he might not escape, he said to the man, I pray thee that thou smite me no more upon the head, but upon the eares, because he wyl not heare the counsell of my father. And the man began to smite him at the heart and slew him. Wherefore we see, that unto disobedient children, many times misfortune befalleth.

Of the Knight and his seruant which found the Fox.

NAny there be that for their great leasings suppose to put vnder all the world, but euer at the last their leasings be knowne, as appeareth by this fable, of a Knight which went with an Archer of his through the land, and as they rode they found a Fox, and the Knight said to the Archer. In good sooth I see a great Fox. And the Archer said, By Lord, maruell you thereat? I haue beene in the region where as the Fores be as great as Oren. And the Knight said, In good sooth their skins were good to make mantles with, if skinners myght haue them. And as they were riding they fell into many wrodes and deuices, and because the Knight perceiued well the leassing of the Archer, he began to make prayers

to the gods for to make his Archer afraid, and said in this manner, **D** Iupiter thou great god, I pray thee that this day thou wilt keepe vs from leassing, so that we may passe safe this great riuver which is here before vs, and that we may safely come to our house. And when the archer heard the prayer of his Lord, he was greatly abashed, and demanded of his Lord, wherefore he praised so devoutly. And the Knight answered, Wottest thou not well that thou must sone passe a great riuver, and that he who all this day shall haue made one leassing, if he enter in, he shall never come out againe? Of which words the archer was very dreadfull. And when they had ridden a little way they found a little riuver. Wherefore the archer demanded of his Lord; Is this the flood which we must passe? **N**o said the Knight, it is greater. **D** my Lord, I say so, because that the Fox which you saw, might well haue swimmmed ouer this little wa-
ter. And the Lord said, I care not therefore. And af-
ter they had ridden a little further, they found an-
other little riuver, and the archer demanded of him; Is this the flood that ye spake of? **N**ay said he, for it is grreater & broader. And the archer said againe to him; **M**y Lord, I say so, because the Fox of the which I spake to day, was no greater than a Calfe: and then the Knight hearing the dissimulation of the archer, answered not: and so they rode forth along, till they found yet another riuver. And then the archer demand-
ed of his Lord is that the same? **N**ay said the knight, but sone we shall come thereto. **M**y Lord, quoth he, I aske, because that the for whereof I spake to you this day, was no greater than a sheepe; and when

they had ridden till euening, they found a Riuver of great breadth, and when the Archer saw it, hee began to shake for feare, and demanded of his Lord, **M**y Lord, is this the Riuver? **Y**ea said the Knight, **G** my Lord said he, I assure you on my faith, that the for of the which I spake to day, was no greater than the for which wee saw to day, wherefore I confesse to you my sinne. And then the Knight began to smile, and said to his archer in this manner, this riuver also is no worse than the riuers which we saw before and haue passed through. Then the archer was asha-
med, because he might no more couer his leassing. **W**herefore it is god euer to say the truth, and to practise honest dealing both in word and deed, for the false speches of a lyar procure his owne shame and contempt among men.

Of the Eagle and the Raven.

None ought to take vpon him for to doe a thing which is peritous, except to know himselfe to bee able to doe it, as appeareth by this fable. An Ea-
gle by flying tooke a Lambe, whereof the Rauen had great enuy, and laid to himselfe, **W**herefore should not I take a Lambe as well as the Eagle: And shortly after, as the Rauen saw a great flocke of sheepe passe along by him, he descended very proudly and outra-
giously on them, and in such manner smot a weather that the clawes abode in the flesh, by reason whereof he could not fly away. Then the Shepheard came and brake his wings, and tooke him, and after bare him to his children to play withall; and they demand-
ed of him what bird he was. And the Rauen answe-
red to them, I supposed to haue beene an Eagle,

and by my ouer-wéning, I thought to haue taken a Lanibe as the Eagle did. But now I know well that I am a Rauen. Wherefore the feble ought not to compare with the strong, for sometime when he supposeth to doe more than he may, he falleth thereby into great dishonor, as appeareth by this present fable of the Rauen, which supposed himselfe to bee as strong as the Eagle.

Of the Eagle and the Wessell.

NO man what might soever hee hath, ought to dispayse another, as appeareth by this present fable, of an Eagle which chased sometime after an Hare, and because that the Hare might not resist against the Eagle, he demanded ayd and helpe of the Wessell, which tooke her into her keeping, and because the Eagle saw the Wessell so little, he dispaysed her, and by force tooke a way the Hare, wherat the Wessell was wroth, and went and beheld the nest of the Eagle which was upon an high tree, and seeing it, climed vp into the tree and cast downe the young Eagles, whereof they died. And for this cause the Eagle was angry, and went with Jupiter, praying him that he would find him a sure place where he might lay his egges and his little chickings, and Jupiter did grant it, and withall gaue him such a gift, that when the time of childing should come, he should make her yong ones within his bosome. Then the Wessell knew this, she gathered together a great quantity of sordure or fith; and thereof made a high hill, for to let her selfe fall from the top of it into the bosome of Jupiter. and when Jupiter felt the kinke, he beganne to shake his bosome, and both the Wessell and

the

the egges of the Eagle fell downe to the ground, and thus were all the egges broken and lost: And when the eagle knew it, shee made a bow that shee would never make any Eagle, vntill shee were thereof assared. And therefore none, how mighty and strong soever he be, ought to dispayse another, for there is none so simple, but that he may avenge himselfe either one way or other.

Of the Fox and the Goate.

HE which is wise, ought to consider the end before he begin any worke, as appeareth by this fable of a Fox and a goate which sometime descended into a deepe Well for to drinke, and when they had drunke, because they could not come vp againe, the Fox said to the Goate, My friend, if thou wilt helpe me, we shall be scorne both out of this Well: for if thou wilt set thy two feete against the wall, I shall well leape vpon thee, and then I shall leape out of the well: and when I shall bee out of it, thou shalt take me by the hand, and I shall draw thee out of the well. And vnto this thing the Goate accorded, and said I will. And then the Goate lift vp his feete against the wall, and the fox did so much as by his subtily that hee got out of the well, and when he was out, he began to looke downe vpon the Goate which was within the well. And the Goate said vnto him, Helpe me now as thou hast promised. But the Fox began to laugh at him, saying: O master Goate, if thou hadst beeene wise, according to the gravity of thy faire beard, thou wouldest ere euer thou haddest entered into this Well, haue taken heed how thou shouldest come forth of it againe. Wherefore he that

B 3

will

Will wisely governe himselfe, ought euer to take had to the end of the worke.

Of the Cat and the Chicken.

HE that is false by nature, and hath begun to deceiue others. Will use his craft still, as it appeareth by this present fable. A Cat there was that sometimes tooke a Chicken, the which he began verie greatly to blanck, cnyly that hee might picke a quarrell and eat him, saying vnto him after this manner: Come hither, little chicken, thou doest no good but cry all the night, and keepest me thereby from sleeping. And the Chicken answered, I doe it for thy great profit. Then the Cat said to him, Yet which is worse, thou art an incestuous leacher, for thou knowest naturally both the mother and the daughter: and the Chicken said, I doe it that my master may haue egges for his eating, and my master for his profit, gaue to me both mother and daughter for to multiply the egges. Then the Cat said to him, By my faith gossip thou hast excuses enow, but neverthelesse thou shalt passe through my throte, for I purpose not to fast this day for all thy wordes. Thus it is of him that is accustomed to liue by rauine, for he cannot abstaine from it, for all the excuses that may be made.

Of the Fox and the Bush.

MEN ought not to aske helpe of them that be more accustomed to doe euill than good, as it appeareth by this fable. There was a Fox which for to escape the perill to bee taken, trod vpon a thorne which did hurt him so sore, wherefore weeping he said to the bush, I am come to thy as my refuge,

refuge, and thou hast hurt mee: And the bush said to him. Thou hast erred and beguiled thy selfe, for thou supposest to haue taken me as thou doest hens and chickens. And therefore men ought not to helpe them which be accustomed to doe euill, but ought rather to hinder them.

Of the Man and his Idoll.

OF the euill man sometime commeth profit to some other though it be contrary to his will, as appeareth by this fable: of a man which had in his house an Idoll, which he often times adored as his God, and the more he prated to him, the more he failed and became poore, wherefore the man was angry at his Idoll, and tooke it by the legs, and smote the head of it so stongly against the wal, that it brake all to peeces, out of which Idoll issued a great treasure, whereof the man was glad and ioyfull. And the man said to the Idoll, Now know I well that thou art wicked, euill and peruerse, for when I worshipped thee thou didst nought for me. Therefore when euill men doe good, it is against their will.

Of a Fisher.

Once a Fisher piped for to make the fish dance: And when he saw that for no song he could pipe they would dance, he waxed angry, and cast his nets into the water, and tooke great store of fish, and when he had drawne his nets to land, the fish began to leape and dance, and then he said vnto them: Certainly it appeareth now well that yee be very euill beasts, for now when ye be taken, ye leape and dance, and before when I piped on my Wagpipe, I could not get you to dance. Therefore it appeareth well

that those things which be doas in season, be well done, and by good advice.

Of the Cat and the Rat.

The man that is wise and hath once beeve beguiled, will no more trust him that hath beguiled him, as rehearseth this fable, of a Cat that went into a house where many rats were, which he did eat one after another. And when the Rats perceived the fiercenesse and crueltie of the Cat, they held a counsell together, whereas they determined with one consent that they should no more come upon the lower ground. Wherefore one of them most ancient, said to all the other, My bretheren, yee know against whom we may not resist, therefore we must needs hold our selues upon the upper balkes, to the end our enemy may not take vs: of the which words the other Rats were well content, and agreed to his counsell. And when the Cat knew the counsell of the Rats, he hing himselfe by his two feete behinde, upon a pin of Iron which did sticke in a balke, feining himselfe to be dead. Then one of the Rats looking downward, and seeing the Cat so hanging, began to laugh, and said to the Cat, O my friend, if I knew that thou werst dead, I would come downe, but I know thee to be false, and dost but hang so counterfeiting thy selfe to be dead, therefore I will not goo downe. By which we leare, not to trust him the second time, which hath deceived vs once.

Of the Labourer and the Pielarge.

THE man which is taken with the wicked and euill, shall have to pay the same and punishment. As appertaineth to this fable: Of a Labourer which some-

left entime dressed and set gins for to take the Geese, and also the Cranes which did eat his Corne. It hapned that once in a morning he tooke a great many of Geese and Cranes, and a Pielarge among them, which earnestly prayed the Labourer to let him goe, saying that he came not thither to doe any harme. At these wordes the Labourer began to laugh, and said to the Pielarge, if thou hadst not beeve in their fellowship, thou hadst not entred into my net, nor beeve taken, but because thou art found and taken with them, thou shalt be punished as they be. Wherefore none ought to keepe company with such as doe euill, valesse he be willing to be punished as they be for their bad condicions.

Of the child which kept the sheepe.

The man which is accustomed to make leasings, shall not be belieued when he telleth the truth, as rehearseth this present fable, of a child which sometime kept sheepe, the which cryed oft without cause, saying, Alas for Gods loue succour mee, for the Wolfe will eat my sheepe. And when the Labourers that cultured & eared the earth there abouts heard his cri, they came to him, and did so very often and found nothing, and as they saw that there was no Wolves, they returned againe to their owne labour. Notwithstanding, it hapned on a day that the Wolfe came indeede, and the child cryed as he was accustomed to doe, and because that the labourers had beeve oftentimes deceived, they kept their woorke still, and supposed that it was not truth, by reason whereof the Wolfe ranne away with one of the sheepe. Thus we see that men will not lightly belieue

believe him that is knowne for a lier.

Of the Ant and the Columbe.

NOne ought to be ingratefull for the benefites which hee receiueth of another, as rehearseth this Fable, of an Ant which came to a Fountaine to drinke, and as she would haue drunke, shee fell into the Fountaine, wherein shee thought to haue beens drowned without helpe, and the Columbe tooke a branch of a tree, and cast it to sauе her selfe, and then the Ant went anon upon the branch and saued her selfe. Then came the falconer which would haue taken the said Columbe, and the Ant seeing the Falconer preparing his nets, came to his foote, and so fast pricked him, that she caused him to smite the earth with his foote, and there with made so great a noise that the Columbe heard it, and withall flew away before the gins and nets were set. Wherefore none ought to forget the benefit which he hath receiuued of some other: for ingratitude is a great sinne.

Of the Bee and Jupiter.

The euill that a man sheweth to another, commeth to himselfe, as appeareth by this fable of a Bee which offered unto Jupiter a peece of Honey, whereof Jupiter was much ioyfull, and said to the Bee, Demand of me what thou wilt, and I shall giue it thee. Then the Bee prayed him in this manner, O Jupiter, I pray thee that thou wilt grant me that whatsoeuer shall come to take away my Honey, if I sting him, he may suddenly dye. And because that Jupiter loued the humane linage, he said to the Bee, Let it suffice thee that whosoever shall take thy honey, if thou sting or pricke him, incontinent thou shalt die:

die: and thus her request was turned to her owne harme. Wherefore men ought not to demand of God any thing that is vnhonest or vniust.

Of the Carpenter and of Mercury.

By how much God is more mercisull and benigne to the god and holy, so much the more he punishmenteth the wicked and euill, as we may see by this fable, of a Carpenter which cut wood by a river for to make a Temple to the gods. And as he cut wood, his Are fell into the water, wherefore he began to weepe, and to call to the gods for helpe: and the god Mercury for pittey appeared to him, and asked him wherefore he wept, and shewed to him an Are of gold, and asked of him if that were the Are which he had lost. And he said nay: then the god shewed him another Are of siluer, and he semblably said: and because Mercury saw that he was good and true, he drew his Are out of the water, and gaue it him, and much good beside hee gaue him. And the Carpenter told this story to his fellowes, of the which one of them came to the same place to cut as his fellow did before, and let fall his Are into the water and began to weepe, and to demand helpe and ayd of the gods; Whereupon Mercury appeared before him, and shewed to him an Are of gold, and demanded of him saying, Is this same it that thou hast lost? And he answered to Mercury and said, Yea sayze Sir and mighty god, that same is it: and Mercury seeing the malice of the villaine, gaue to him neither the one nor the other, but left him weeping for his owne Are. Thus God which is good and iust, rewardeth all good men in this woorld, every one after his

his deseruynge, and punishment the euill and vniust.

Of the young cheefe and his mother.

THe child which is not chastised in the beginning will proue euill and peruerse in the end : as we may perceiue by this fable. There was a yong child which in his yonghe began to steale, and all that he did steale he brought to his mother, and the mother tooke it gladly, and would in no wise correct him. and after he had stollen many things, he was taken and condemned to be hanged, and as men led him to the Justice, his mother followed him and wept soore : And then the child prayed the Justice that he might say some what to his mother, and having leaue, he approached to her, & making as though he would speake to her in her eare, with his teeth he bit off her nose : for which when the Judge blamed him, he answered in this manner, My Lord, She is the cause of my death, for if shee had well chastised me, I had not come to this shame. By which fable we may learne, that it is better for parents to chalke their children being young, than to be grieved by them when they are old.

Of the Flea and the Man.

EVery little euill is to be punished, as appeareth by this fable. There was a man whiche tooke a flea that bit him, to whom he said : Flea, why bitest thou me, and wit not let me scryme ? And the flea answered, It is my kinde to doe so. Wherefore I pray thee put me not to death. And the man began to laugh and said, Thou canst not hurt me greatly, neuerthelesse, onely for biting me, thou shal die. Wherefore small euills are not to be suffered.

Of

Of the Husbandman and his two Wives.

NOthing is worse to a man than a woman, as appeareth by this fable. There was a man of meane age that had two wiues, that is to say, an old and a young, which were both dwelling in his house, and because that the old desired to haue his loue, shee pulled the blacke haire from his head, because hee should be the more like to her : and the young woman on the other side pulled out all the white haire, to the end that he should seeme the younger, & more faire in her sight. And thus the good man abode without any haire on his head. And therefore it is great folly for an ancient man to marry againe : or for any man to place his affection on two women at once, and to seeke to please them both.

Of the Labourer and his children

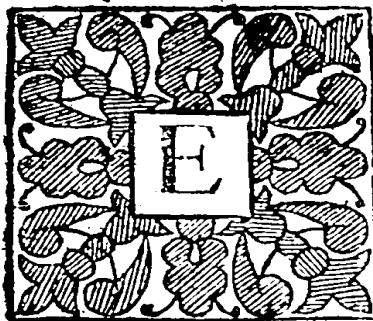
FOR that laboureth continually, is likely to bee rich in substance, as appeareth by this fable. There was a labouring man whiche had diligently wrought all his life time, and was thereby waxen rich; and when he shoulde die, he said to his children, By treasure I haue left in my Vine : And after that this good man was dead, his children supposing that his treasure had beene hid in his Vine, did nothing all day but delue, and it bare more fruit than it did before: for who so trauelleth well, he hath ever bread enough for to eate, and he that wozlieth not, dyeth for hunger,

Here endeth the subtile Fables
of Esop.

Here

Here beginne the Fables of Auian.
right pleasant to read.

The first Fable is of the old Woman
and the Wolfe.



Very kind of spirit is not is be
believed by us, as appeareth by
this Fable, of an old woman,
which saith vnto her child be-
cause it wept: Certainly if thou
weepest any more, I shall make
the Wolfe to eat thee. The
Wolfe hearing this old woman
say so, abode still at the gate, and supposed to haue the
child to eat, and when the Wolfe had tarryed there
so long that he was hungry, he returned againe to the
wood, and the shee Wolfe demanded of him, Why hast
thou brought me no meat: and he answered, The old
woman hath beguiled me, which promised me her child
to eat, and at the last I had it not. Therefore men
ought not to put any great confidence in a womans
speeches.

The second Fable is of the Tortesse
and of the other Bird.

HE that exalteth himselfe more than he ought to
doe, seldome comneth to god, as appeareth by
this Fable, of a Tortesse which said to the birds, If
ye lift me vp very high from the ground into the aire,
I shall shew to you great plenty of precious stones.
Then the Eagle tooke her, and bare her so high that
she might not see the earth, and said to her, Sew me
now

now the precious stones that thou promisedst to shew
me: and because the Tortesse might not see the earth,
and that the Eagle knew well that he was deceived,
he thrust his clawes into the Tortesse belly, and kil-
led him. By which fable we learne, that he which
will haue worship and glory, may not get it without
great labour: therfore it is better and more sure for
a man to keepe himselfe lowly, than to exalt himselfe
on high, and after to die shamefully: for it is a com-
mon saying. Who so mounteth higher than he shoulde,
falleth suddenly lower than he would.

The third Fable is of the two Creuisses.

The man which will undertake to teach other,
ought first to examine and correct himselfe, as
it appeareth by this fable of a Creuise, which would
haue chastised her owne daughter, because that she
went not right, and said to her, My daughter, it plea-
seth me not that ye goe thus backward, for thereby
thou maiest come to some harme. And the daughter
said to her, My mother, I shall goe right and forward
with a good will, if ye will goe before to shew me the
way: But the mother could goe none otherwise but
after her kind, wherefore the daughter said to her, My
mother learne first your selfe for to goe right and for-
ward, and then ye may teach me. Wherefore he that
will teach other, ought first to shew god example
himselfe, for great shame it is for a Doctor to haue his
owne faults accuse him.

The fourth Fable is of the Ass
and the Lyons skin.

None ought to glory in the goods of other, as
rehearseth this fable of an Ass, which sowe-
time

time found the skin is of a Lyon, which he did wear on him, but he could never hide his eares therewith. And when he was (as he supposed) well arrayed with the said skinne, he rann into the forrest, and when the wild beasts saw him come, they were scarefull and began to flee, for they thought it had beeine the Lyon. And the master of the Ase sought his Ase up and downe in every place, and when he had long sought him, he thought he would goe to the forrest, and as he was in the forrest, he met his Ase arrayed as is before said. But his master which had sought him so long, saw his eares, whereby he knew him well, and when he tolke him, and said in his manner : Ha ha, master Ase, are ye clothed with the Lyons skinne ? thou makest the beasts afraid, but if they knew thee as well as I doe, they would not feare thee, but I assure thee that well I shall beat thee for this. Then hee tooke from him the skinne of the Lyon and said to him, Lyon thou shal be no moze, but Ase shal thou ever be, and his master so beat him with a cudgell, that ever after hee remembred it. Therefore hee which aduanceth himselfe of other mens goods, is a very foole, for as men say commonly, hee is not well arrayed, which is clothed with another mans gowne.

The fift fable is of the Frogge
and the Fox.

IT is great folly for any man to attempt to doe that which he cannot doe, as by this fable appeareth. A Frogge sometime came out of a ditch ; and presummed to leape vpon a high Mountaine and when

he was vpon the high mountaine, he said to the other beasts, I am a Mistresse in medicine, and can giue remeade to all manner of sicknesse by my art and subteltie, and shall render you god health, whereof some beleueed her. Then the Foxe which perceived the foolish beleefe of the Beasts, began to laugh and said to them ; Poore Beasts, how may this foule and vni-
mous beast which is sicke and pale of coloure, render and giue to you health ? for the Leach that will heale some other, ought first to helpe himselfe ; for maner counterfeit the Leach, which cannot a word of the science of medicine, from the which I pray God to keep you.

The 3. Fable is of the Dogge.

HE that is vaine gloriouſ of that which shoulde humble him, is a very foole, as by this Fable most plainly appeareth. There was a man which had two dogs, of the which one without barking vſed to bite the folke, and the other barked, but did not bite. And when the master of the house perceived the malice of the dogge which barked not, hee heng about his neck a bell, to the end that men shoulde beware of him : Wherefore this Dogge was very proud thereof, and began to dispraise all other dogges : for the whiche one of the most ancient said vnto him, O foolish beast, now perceiue I well thy folly and great madnesse in thinking that this Bell is giuen thee for thine owne desert and merit, for certainly it is not so, but it is taken to thee for demerite, and because of thy shrewdnesse and great treason, for to shew that thou art false and a traitour : Whereby we leare, that none ought to be ioyfull of that thing.

whereof he ought to be sorrowfull, as many fooles be: for a great foole were that thēse, which being led to be hanged, with a cord of gold about his neck, if he should make ioy thereof, although the cord were very rich and costly.

The seuenth Fable, is of the Camell
and of Iupiter.

Every creature ought to be content with that that god hath giuen him, without taking the inheritance of others, as appeareth by this fable of a Camell whic̄ sometime complained to Iupiter, of the other beasts that mocked him, because he was not beautifull as they were, wherefore instantly he praied to Iupiter in this manner: Faire sir and mighty god, I pray thee that thou wilt giue me hornes, that I may be no more mocked. Iupiter then begunne to laugh, and in stead of hornes, he tooke from him his eares, saying, Thou hast more god, than it behoueth thee to haue, and because thou demandest that whic̄ thou oughtest not to haue, I haue taken from thee that whic̄ thou oughtest to haue: For no man ought to desire more than he ought to haue, lest he thereby lose that whic̄ he hat̄h.

Fable viii. of two fellowes.

Men ought not to hold fellowship with him which is accustomed to beguile other, as appeareth by this present fable of two fellowes which sometimes held fellowship together, to goe both by mountaines and valies: and for to make better their boiage, they were sworne each to other, that none of them both should leaue other vntill death should part them. And as they walkeid in a Forrest,

they met with a great wild Beare, and they both ran away, for feare of the whic̄, one of them climed up into a tree; and when the other saw that his fellow was gone and left him, he laid himselfe downe on y earth, and fained him to be dead. Incontinent the Beare came for to eate him, but because the gallant plaid well his game, the Beare went forth on his way and toucht him not: and then his fellow came downe from the tree and said vnto him, I pray thee tell me what the Beare said to thee: and his fellow said, He caught me many faire secrets, but among all other things he said to me, That I shoulde never trust him whic̄ hath once deuided mee.

Fable ix. of two Pots.

The poore ought not to take the rich for his fellow, as appeareth by this fable of two Pots, of which one was of copper, and the other of earth, the whic̄ did mete together in the riuier, and because that the earthen pot went swifter than did the copper pot, the copper pot said, I pray thee let vs goe together, and the earthen pot answered, I will not goe with thee, for if thou shouldest chance to hit me, thou wouldest breake me in pieces. Wherefore the poore is a foole that compareth himselfe with the rich, for better it is to liue in pouerty, than to die villainously and be oppressed of the rich.

Fable x. of the Lion and the Bull.

Time serueth not a man alwaies to revenge himselfe vpon him that hath done him any injury:

as appeareth by this present fable, of a Bull which sometime fled before a Lion, and as the Bull would haue entered into a taverne for to save him, a Goate came against him to let him that he shold not enter, to whom the Bull said: It is not time now to auenge me on thes, for the Lion chaseth me, but the time shall come that I shall finde thes out. Wherefore that man is not wise, which to be presently revenged on his enemy, will bring himselfe into more perill and danger.

The 11. Fable is of the Ape and his sonne.

There is no greater folly than for a man to praise himselfe, as rehearseth this present fable, of Iupiter chiefe of the gods, which made all the beasts and birds for to be assembled together for to know their kind. Therewith came forth the Ape, which presented his sonne to Iupiter, saying thus: Faire sir and mighty god, loke and see here the fairest beast that ever thou createdst in this wold. Hereat Iupiter began to laugh, saying vnto him: Thou art a foule beast thus for to praise thy selfe. For none ought to praise himselfe, but ought to doe god and vertuous works, for the which other men may giue him praise and commendation.

The 12. Fable is of the Crane and the Peacocke.

Though a man bee never so excellent in any science, yet it is folly in him to praise himselfe, as appeareth by this fable, of a Peacocke which sometime made a dinner to a Crane, and when they had eaten and drunken enough, they had much talke together: wherefore the Peacocke said to the Crane,

Thou

Thou hast not so faire a forme, nor so faire feathers as I haue. To whom the Crane answered & said, It is truth: neuerthelesse, thou hast not so good and faire a vertue, as I haue. For albeit that I haue not so faire feathers as thou hast, yet I can flie better than thou thy selfe canst, for with thy faire feathers thou must ever abid on the earth, but I can flie euera where it please me. Thus every one ought to be content with that gift which nature hath bestowed on him; without making any vaine boast thereof.

Fable 13. of the Hunter and the Tyger.

Arre worse is the stroake of a tongue, than the wound of a speare, as appeareth by this present fable: Of a Hunter which with his arrowes hurt the wild beast in such wise that none escaped him: to the which beasts a Tygre fierce and hardy said in this manner; Be not afraid so, for I shall keepe you well. And as the Tygre came to the wood, the Hunter was hid within a bush, and when he saw the Tygre passe before him, he shot at him an arrow and hit him in the thigh, whereof the Tygre was greatly abashed, and weeping and soze fighing, said to the other Beasts, I wot not from whence this commeth vnto me. And when the Fox saw him so greatly abashed, all laughing he said vnto him, Ha, ha Tygre, thou art wonderfull mighty and strong. Then the Tygre said to him, My strength availeth me not at this time for none may keepe himselfe from treason. And therefore some secret is here which I knew not before. Yet not withstanding, this I may well augoch, that there is no worse aray, nor that

that hurteth a man more than the arrow that is shot from an euill tongue. For when some person proffreth or saith some word in the fellowship of some honest man of good life, all the fellowship supposeth that that which this euill tongue hath said ; is true, albeit that it be not leasing. But notwithstanding the good man shall ever be wounded of the same arrow, which wound shall be incurable. And if it were the stroake of a speare, it might be wth a Surgeon healed, because that incontinent as the word is spoken, hee that said it is no more master of it. And for this cause the stroake of the tongue is most dangerous and incurable.

Fable xiii. of the four Oxen.

MEN ought not to breake their faith with their good friend, nor to leauie his fellowship, as it appeareth by this fable of four Oxen which were all in a faire greene meadow. And because that they ever kept them togesher, none other beast durst assaile them, and also the Lion dreaded them much. The which Lion on a day came to them, and by his deceivable words thought for to beguile them, and to take them the better, made them to be seperated each from other : and when they were seperated, the Lion went and tooke one them, and when the Lion would haue strangled him. the Ox said vnto him, Gossip, hee is a foole that belieueth false and deceivable words, and leaueth the fellowship of his good friend ; for if we had bene ever together, thou hadst not taken me : and therefore he which is safe & standeth well and sure, ought to looke to himselfe that he

he fall not through his owne folly.

Fable xv. of the Bush and the Auber tree.

None for his beautie ought to dispraise any other for sometime such a one as is faire, soone wareth soule, and from high falleth low, as it appeareth by this fable, of a faire tree which mocked and scorned a little bush, and said : Seest thou not the faire beautie of me ? With me men edifie and build faire houses palaces, castels, galleies, and divers other shippes for to saile on the sea, thus he aduanced and praised himselfe. Then came there a Labourer with his axe to hew and smite him to the ground. And as the Labourer smote vpon the faire tree, the bush said, Certainlye my brother, if thou wert as little as I am, men shold not hew ne smite thee to the ground. Wherefore none ought to reioyce himselfe of his Worshipp, for he that is now in great honour and worship, hereafter may fall into as great shame and dishonor.

Fable. xvi. Of the Fisher and the little Fish.

MEN ought not to leauie the thing that is sure and certaine, in hope of the vcertaine, as to vs rehearseth this Fable, of a fisher which with his line tooke a little fish ; which said to him, My friend I pray thee that thou wilt not put me to death, for now I am tough to eat, but when I shall be greater if thou come hither, of me thou shalt haue more good, for then I shall serue thee a good while. And the fisher said, Sith that I now haue thee, thou shalt not escape from me, for great folly it were in me to leuke thee here another time. For men may

not to let goe that whereby they be sure, hoping to haue afterward that which is uncertaine.

Fable 17. of Phœbus, the avaricious and the covetous Man.

None ought to damage himselfe, to the end he may hurt another the more, as it appeareth by this fable of Jupiter which sent Phœbus into the earth, to haue all the knowledge of the thought of men. This Phœbus chanced to meeete with two men, of the which one was envious, and the other right covetous. Phœbus demanded of them what their thought was. They thinke, said they to demand of thee great gifts. To the which Phœbus answered, Demand now what ye will, for all that ye shall aske me, I shall grant it you; and of that which the first shall aske, the second shall haue double, or as much more againe. And then the avaricious said, I will that my fellow aske what he will first: whereof the envious was well content, and said unto Phœbus, Faire sir, I pray thes that I may liue one of mine ries. Wherefore Phœbus began to laugh, and departed againe to Jupiter, and told him the great malice of the envious, which was ioyfull and glad of the harme and damage of another, and how he was content to suffer paine, for to damage some other.

Fable 18. of the cheefe and the child that wept.

His a foole that putteth his goods in ieopardie to be lost, in hope to get more: as appeareth by this Fable, of a cheefe which found a child weeping besydes a Well, of whom the cheefe demanded why he

he wept. And the child answered, I weepe because I haue let fall into this well a Bucket of gold. And then the cheefe, tooke off his clothes, and laid them on the ground, and went downe into the Well: and when he was downe, the child tooke his clothes and went away, leaving him in the Well. Wherefore none ought to leauie that which he hath, in hope for to get that which he hath not: and those things never come to good, which are gotten by bad meanes.

Fable 20. of the Lion and the Goat.

That man is wise which can keepe himselfe from the wily and false, as appeareth by this Fable:

Of a Lion which met with a Goate which was vpon a Mountaine: and when the Lion saw her, hee said to her in this manner, for to give her occasion to come downe from the hill, to the end that he might eate her. My sister, why commest thou not hither into this faire greene meadow, for to eat of these faire hearbes or grasse? And the Goat answered him, Albeit that thou sayest truth, yet neverthelesse sith thou speakest it, neither for my good nor profit, but onely that thou mightest eat and deuoure me, I means not to trust thy faire speeches: for many times, I haue heard say of my damme, He that is well, let him not seeke to amend himselfe: and he which is in a sure place, is a foole if he gos from it, and put himselfe in danger and perill, in hope of better forane.

Fable

The xxii. Fable, of the Crow
which was a thirst.

BETTER is wit than force, as rehearseth this Fable, of a Crow which came to drinke out of a bucket, and because that she might not reach to the water, she filled the Bucket with small stones, insomuch that the water came upwards, whereof she did drinke at pleasure. Whereby we understand, that wiscombe is more to be commended than any worldly might, and by Sapience men may resist great euill.

The xxii. Fable, of the villain, and of the
young Bull.

HE which is of an euill nature, shall haue great paine to amend his conditions, as appeareth by this fable, of a villain which had a young bull, the which he might not binde, because that euer he smote with his hornes, wherefore the villain cut off his hornes. But when he would haue hound him, the Bull cast his feet from him, in such vise that he suffered no man to come neare him. And when the villain perceiued the malice of the Bull, he said vnto him, I shall chastise thee well enough, for I shall put thee into the butchers hands: and then the Bull indeede was chastised. Thus ought men to doe with wicked and rebellious people, which give themselves to all kinde of euill, namely, to put them into the hangmans hands, and to let him bee their butcher to rule them, for otherwise their accustomed conditions will more and more spread to the corrupting of better disposed persons among whom they liue.

The

The xii. Fable, is of the Palmer
and of the Satyre.

MEN ought to beware of them which beare both fire and water, as rehearseth this fable. Of a Pilgrime which walkeu in the Winter throw a great Forrest, and because that the Snow had covered all the waies, he wist not whither he went. Against whom came a woodwose named Satyre, because he saw him cold; which approached to the Pilgrim, and brought him to his pit; and when the Pilgrim saw him, he had great dread, because that a woodwose is a monster like a man. And as this Satyre led this pilgrim into a pit, the Pilgrime did blow his hands for to heate them, for he was soze a cold and the woodwose gaue him hot water to drinke, and when the Pilgrime would haue drunke it, he began to blow it. And the woodwose demanded of him, why he did blow it. And the Pilgrime said, I blow it to make it somewhat more cold. The woodwose then said to him, Thy fellowship is not good for me, because that shou bearest both fire and water in thy mouth: Wherefore god hence from my pit, and never returne againe: for the fellowship of the man which hath two tonges is naught. Wherefore the man that is wise, ought to flee the fellowship of flatterers, for by flattering and aduilation, many haue been deceived.

The xiii. Fable is of the Ox and
of the Rat.

LORDS ought to loue their subiects, for he which is hated of his tenants and subiects, is not Lord of his

his hands. As it appeareth by this presen fable, of an Dre which sometime was within a stable, and as the Dre on a time would faire haue slept, a Katt came & bit him by the thighes, and as the Dres would haue smitten him, he ran away into his hole. And then the Dre began to menace the Kat, and the Kat said to him, I am not afraid of thee, albeit I am little, I may impeach thee. And if thou art great, thank thy parents because thereof and not thy selfe ; and therefore the strong ought not to dispraise the little, but to loue him, as the chiefe or head ought to loue his limmes : for he that loueth not, ought not to be loued: and therefore the Lord must loue his subiects, if of them he would be loued.

Fable 24. of the Goose and her Lord.

HE that seeketh to get more than he ought, oftentimes getteth nothing, as saith this fable, of a man which had a Goose that laid every day an egge of gold. The man, of coueteusnesse commanede her that every day she shold lay two egges. And she said to him, certainly my master I may not. Wherefore the man was wroth with her, and slew her: by meanes whereof he lost his former profit, and afterward waxed very sorrowfull: Howbeit it was not time to shut the stable doore when the horses be gone: and he is not wise which ouer rashly doth any thing whereof he shall repent him afterward, nor he that hurteth himselfe to be auenged on some other. For because he supposed to win all, he lost all.

Fabl

Fable 25. of the old Ape and her two children.

HE that sometimes the parents doth dispraise, lostentimes prouth the best child, as appeareth by this Fable, of an Ape which had two children, of the which she hated the one and loued the other, and that shée loued shée toke in her armes and fled before the dogges. And when the other saw that his mother left him behinde, he ran and leapt on her backe, and by reason that the little Ape which shée held in her armes hindred her flight, shée let it fall to the ground, and the other which the mother hated, held fast on her backe and was sauad, the which from henceforth killed and embraced his mother, and shée then began greatly to loue him. Wherefore many tunes it hapneth, that thing which is dispraised and hated, is better than that thing which is loued and praised. And many tunes the children which be praised and loued, doe lesse good than they which be dispraised and hated.

Fable 26. of the Winde and the earthen Pot.

HE man that enermuch exalteth himselfe, shall be abased, as appeareth by this fable, of a Potter which made a great pot of earth, which he set in the sun, that it might be better dry, and against this pot there came a great wind. And when the wind saw the Pot, he demanded, Who art thou and

and the Pot answered, I am a pot the best made that can be found, and none may impeach me. How said the Wine? Thou art yet all soft, and hast neither vertue ne force, and because I know thy great pride, I shall breake thee in pieces, to the end that thou maist haue knowledge of thy great pride. And therefore the feeble ought to be meek, and humble himselfe, and shew obediencie to his Lord, and not to exalt himselfe more than he ought, to the end that he be not abased.

Fable xxvii. of the Wolfe and the Lambe.

Of two euills men ought euer to eschew the worse if any of them may be eschewed, as it appeareth by this fable, of a Wolfe which ran after a Lambe, the which Lambe fled into the house wheras the Boates were; and when the Wolfe saw that he might in no wise take the Lambe, he said to him by sweete words, Leave thy fellowship, and come with me into the fields; for if thou come not, thou shalt bee taken with them, and being taken, shalt be sacrificed to their gods. And the Lambe answered to the Wolfe, I had rather to shed all my bloud for the loue of the gods, and to be sacrificed to them, than to be beaten and devoured of thee. And therefore he is full of wisedome and prudencie, who of two great euills, may escape the greatest of both.

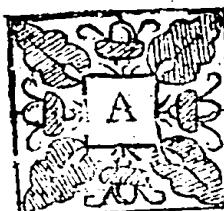
Here end the Fables of Avian



Here

Here followeth the pleasant Fables of Alfonce.

The first Fable is of the exhortation of Sapience and loue.



Rabe of Lucane said to his sonne in this manner: My sonne, beware that the Ant be no more prudenter than thy selfe, which gathereth and assembleth together in the summer, all he needeth to haue in the winter, and beware that thou sleep no longer than the Cocke doth, which waketh and awaketh early in the morning, and that he be not wiser than thy selfe, which ruleth and governeth nine Hemmes. But it sufficeth that thou rule and governe one well: and also that the dogge bee not more noble than thy selfe, which forgetteth not that good which is done to him, but euer he remembreth it. Besides, my sonne, suppose it not a small matter to haue a good friend, but doubt not to haue a thousand friends. And when Arabe would dye, hee demanded this question of his sonne, saying: My sonne, how many good friends hast thou? And the Sonne answered his father, and said, My father, I haue as I suppose many to be my friends. Then said his father, Account none to be thy friends unlesse thou hast well assayed and proved them before. For I assure thee, I haue lived longer in this world than thou hast, and yet I haue gotten scarcely halfe a Friend, wherefore I maruell much how

thou haft gotten so many friends. And then the sonne seeing the admiration or wonder of his Father, demanded of him, My father, I pray you giue me your counsell, how I shall now assay my Friend. And his father said to him, Goe thou and kill a Calfe, and put it in a sacke all bloudy and beare it to thy first Friend, and say to him, It is a man which thou hastaine, and desire him for the loue which he beareth to thee, that he will keepe thy misdeedes secretly, and burie it, to the end that thou mayest be saued: this counsell his sonne followed: to whom his friend said, Returne againe, for within my house thou shalt not enter, If thou haue done euill, I will not beare the penaunce of it. And thus one after another he assaied all his friends, and every one of them answered him as the first; whereof he was greatly abashed, & returned againe to his father, and told him how he had spied; and his father said, Many be friends in wordes, but fewe in deedes, but I shall tell thee what thou shalt doe. Goe thou to my halfe friend, & beare to him thy calfe, and thou shalt heare what he will say to thee. When the sonne came to the halfe friend of his Father, he said to him as he did to the other. And when the halfe friend understood the matter, he tooke him secretly into his house, and ledde him into an obscure place for to burie his dead calfe, whereby the Sonne knew the truth of the halfe friends loue. Then the sonne of the Arabe turned againe to his Father, and told him all that his halfe friend had done to him. Then the Father said to his sonne, that the Philosopher said, that the true friend is foun in extreme neede: Then demanded the son of his Father Salwest thou never a man

man which in his life time did get a whole friend? And his father replied and said, I never saw any, but I haue heard of such a one: and the sonne answered, My father, I pray thee that thou wilt reueale it to me, to the end that by aduenture I may get such a one. Then the father said unto his sonne after this manner: My sonne, sometime I haue heard of two merchants which never beheld each other, the one was of Egypt, and the other of Baldocke, but they had certaine knowledge each of other by their Letters, which they wrote friendly one to the other. It so befell that the merchant of Baldocke came into Egypt to cheape and buy some ware, whereof his friend was glad, and went to meet him, and brought him louingly to his house. And after he had cheered and refreched him by the space of fourteene dayes, the same merchant of Baldocke became very sick, whereof his friend was rightly sorrowfull, and incontinent sent for the best Physcions and Leaches that were in all Egypt, to recouer his health: and when the Physcions had seene and visited him, and well regarded his syne, they said that he had no bodily sicknesse, but that he was rauished with loue: and when his friend heard these wordes, he came unto him, and said, My friend, I pray thee that thou shew me thy sicknesse: then his friend said to him, I pray thee that thou wilt bring hither all the women and maidens that be in thy house, to see if he that my heart most desirereth bee amongst them: And anon his friend brought before him, both his owne daughters, and all his seruants, amongst whom was a faire young maiden which hee had nourished for his pleasure:

pleasure: And when the sick man saw her, he sayd to his friend, This same is the which may be the onely cause of my life or death: which his friend hearing, gaue ehr unto him to be his wife, with all such good as he had of hers, whom hee wedded, and returned vnto Baldocke, with great ioy. But within a whyle after, it fortuned so that this Merchant of Egypt fell into great pouerty, and to haue some consolation or comfort, hee tooke his iourney towards Baldocke, and supposed to goe and see his friend, and euen about one of the clocke he arrived in the Cittie: and insomuch as he was not well arrayed, hee was ashamed by day light to goe into the house of his friend, but went and lodged him within the Temple vnto his friends house. It hapned then that on the same night that he lay there, there was a man slaine before the gate of the same Temple: wherefore the neighbours were soze troubled, and the people moued therewth, went into the Temp'e, where they found no body slaine onely the Egyptian, the which they tooke, and demanded of him whether he had slaine the man which lay dead before the Portall of the Temple. He then seeing his misfortune and pouertie, confessed he had killed the man, for because of his evill chance, he wold rather die than live: wherupon hee was led before a Judge, and was condemned to be hanged. And as men led him towards the gallowes, his friends saw him and knew him, and began to weepe, remembraunce the benefits that hee had done vnto him: forthwith he went vnto the Justice, and said: My Lord this man did not the muruer, for it was my selfe that did it, and therefore you

should

should doe great sinne, if you doo put this gentleesse man to death. And anon hee was taken to be had to the gallowes. And the Egyptian said, My Lord he did it not, and therefore euill should you doo to put him to death. And as the two friends would haue beeне hanged each for other, he which had done the muruer indeede, came and confessed there, openly the fact and addrested himselfe before the Justice, and sayd, My Lord, none of them both haue done the deede, and therefore punish not these innocents, for I alone ought to beare the paine. Whereat the Justice greatly maruelled, and for the doubt which therin was great, the Justice tooke them all three, and led them before the King. And when they had rehearsed to the King all the manner, after enquest therupon made, and that he knew the truth of it, he granted his grace to the muruer, and so all the three were deliuered. Then the friend brought his friend to his house, and received him joyfully, and after gaue unto him both siluer and gold, and the Egyptian returned againe to his house. And when the father had rehearsed all this, his sonne said to him, My father, I know well that he that may get a god friend is happy, and with great labour I suppose I shall finde such anone.

The ii. Fable is of money delivered to keepe.

A Spaniard arrived sometyme in the Land of Egypt, and because that hee feared to be robbed passing through the desart of Arabia, he thought in himselfe, that it were wisely done to deliuer his mo-

ney to some true man, to keepe vntill his returne againe. And because that he had heard some say, that within the City was a true man, he went anon unto him, and tooke to him his siluer for to keepe it. And when hee had done his voyage, hee came againe to him, and demanded of him his siluer : and hee answered him in this manner : My friend, I know not who thou art, for I neuer saw thee before that I wot of, and if thou sayest or speakes any moe words, I shall make thee to be well beaten. Then was the Spaniard sorrofull and wroth, and thereof he made a complaint to his neighbours, and the neighbours said vnto him, Certainly we be greatly abashed of that ye tell vs, for he is among vs all reputed and holden for a good man and a true. and therfore returne againe vnto him, and with faire words demand of him that he may render vnto thee thy coyne againe: the which thing he did. And the old man answirred him more sharply and more rigorously than hee had done before, wherewith the Spaniard was wonderfully wroth: and as he departed out of the old mans house, hee met with an old woman, the which demanded of him the cause why he was so troubled and heauie. And after he had told her the cause why, the old woman said to him : Make good cheere, for if it be as thou sayst, I shall give thee counsell how thou shalt recover thy siluer. Then he demanded of her, how it might be done: she replied unto him, bring hither to me a man of thy Country whom thou tru-
steſt, and cause faire cheſts to be made, and fill them all with ſtones, and by thy fellowes thou ſhalt cause them to be borne into his house, and to him they ſhall ſay,

say that a merchant of Spaine sent them unto him for to keepe surely : and when the cheſts ſhall be within his house, thou ſhalt go againe and demand of him thy ſiluer. Which thing he did, and as the ſaid cheſts were borne into his house, the Spaniards went with them that bare them, and ſaid to the old man in this manner, My friend, theſe four cheſts be all full of gold, ſiluer, and precious ſtones, which we bring to you, as to the truſtiet and faithfulleſt man that we know, for to keepe them ſurely, because that we feare the theeuers that bee in the deſart. After the which words ſaid, came he which the old woman had counſelled, and de- manded of the old man his ſiluer. And because that the old man feared that the Spaniard would haue di- praife him, he ſaid, Thou art welcome, I maruell why thou tarriedſt ſo long ere thou cameft, and incon- tinent he reſtored to him his ſiluer : and thus by the counſell of the old woman which he greatly thanked, he had his goods againe, and returned into his owne countrey.

The iij. Fable speaketh of the subtill inuention
of a sentence, giuen vpon a darke
, and obscure cause.

uered oft with him to deceiue him: but the young man fled his companie as much as he might. And the rich man perceiving that the young man fled his compaニー, he bathought him of a great deceit, and requested of the poore young man, that he would let to him part of his house to delue and make a Celler, whiche he would hold of him for peerely rent: and the poore man let it him. And when the Celler was made, the rich man brought into it ten tuns of oyle, of the whiche five were full of oyle, and the other five were but halfe full: and he made a great pit in the earth, and put the five tuns that were halfe full in it, and the other, five upon them; and shut the doore of the Celler, and delivered vp the key to the poore young man, and requested him (fraudulently) to keepe well his oyle: but the poore young man knew not the malice and falsohod of his neighbour, wherfore he was content to keepe the key. And within a whie after, as the oyle became deare, the rich man came to the poore man, and aske of him his goods, and the young man gaue him the key. This rich man sold to the merchants his oyle, and warranted each tun full. And when the merchants measured the oyle, they found but five of the ten tuns full, whiche of the rich man demanded of the poore young man restiution. And for to haue his house, he made him come before the Judge. And so when the poore man was come before the Judge, he demanded time and space to answer, for he thought that he had kept well and truly the oyle: and the Judge granted him a day. And then went he to a philosopher which was Precioator for the poore people, and prayed him for charite that hee would give

give to him good counsell at his need. And he rehaer sed and told unto him all his case, and swore vpon the holy Evangelist that hee tooke none of the rich mans oyle. And then the Philosopher answered to him in this manner, By son haue no feare, for the truth may not faile: and the next morrow after the Philosopher went with the poore man before the Judgement seat, and the same Philosopher was constituted by the King for to give the iust sentence of it. And after that the cause had bee well defended, and pleaded of both parties, the Philosopher said, This same rich man is of good renowme, and I suppose not that he demanded more than hee should haue. Also I beleue not that this poore man is guiltie of the blame which he putteth vpon him: but notwithstanding, for to know the truth of it, I ordaine and giue this sentence, that the oyle pure and cleane of the five tuns which are full bee measured, and also the Lees thereof, and after that the pure and cleane oyle of the five tuns which bee but halfe full, bee also measured, with the Lees thereof, and then looke if the Lees of the five tuns but halfe full, bee equall to the Lees of the other five tuns which were wholly full; and if it be so by measuring truly, that leise bee found within these vesselis which be but halfe full, than in the other, it shall be shewen sufficiently provyd, that no oyle hath beeene taken out of them: but if there be found as much Lees in the one as in the other, the poore man shall be condemned. And of this sentence the poore young man was well content, and by measuring as aforesaid the trouth was knowne: wherfore the poore man was

quit, and the rich man was condemned, and his great malice and falsehood knowne, for there is no sin or misdeed done, but that once it shall be manifested.

Fable iv. of the sentence given vpon the money
which was found.

A rich man sometime went by a City, and as he walked from one side to another, a great purse fell from him. wherein were a thousand crownes, the which a poore man found, and tooke them to his wife to keepe, whereof shee was full glad, and said: thanked be God for all his goodness which he sendeth vs, if hee see now the great summe, keepe it well. And vpon the morrow after, the rich man made to be cryed thorow the Cittie, that whosoever had found a thousand crownes in a purse, he shoulde restore them to him againe, and that he shoulde have for his reward a hundred of them. And when this poore man heard the cry, he came incendent to his wife, and said to her, My wife, that which we haue found must be restored againe, for it is farre better to haue a hundred crownes without sin, than a thousand wrongfully: and though that the waman woulde haue resisted, yet in the end shee was content. And thus the poore man restored the thousand crownes to the rich man, and demanded of him his hundred crownes: But the rich man full of falsehood said to the poore man, thou rendrest not to mee my gold which thou didst find, for of it I lacke foure hundred pieces of gold, and when thou shalt bring me againe the same foure hundred pieces of gold, then shalke haue of mee the hundred crownes whiche I promised thee. The poore man answered, I haue brought the all that I haue

found,

found, wherfore they fell into great strife, insomuch that the cause was brought before the King to bee decided. Wherfore the King called before him a great Philosopher, which was Procurator for the people. And when the cause was well disputed, the Philosopher moued with pity, called the poore man and said vnto him, Come hither my friend, By thy faith hast thou restored all the mercie whiche thou foundest in the purse? And the poore man answered, yea sir by my faith. Then the Philosopher said before the assistance: Sith this rich man is true and fauful, and that it is not to be thought that he would demand more than he ought to haue: and on the other part, men must beleue that this poore man is knowne for an honest and true man: therefore this is my sentence, That thou sir King take the thousand crownes, & that thou giue a hundred of them to this poore man which found them, and after, when he that hath lost them shall come, thou shalt restore them to him: and if it happen that another find the thousand foure hundred crownes, they shal be rendred againe unto this good man which is here present, which saith that he hath lost them. The which sentence was agreeable & pleasing to all the company. And when the rich man saw that he was deceaved by his owne folly, he desired mercy and grace of the King, saying: Sir, this poore man that hath found my purse, hath truly restored to me all that I ought to haue, but certainly I would haue deceived him; wherfore I pray thee that thou wilst take pittie on me. And then the King had mercy on him, and the poore man was well contented & paid, and all the malice of the rich man was knowne.

The

The fifth Fable is of the faith of three fellowes.

Oft it hapneth, that the euill which is procured to other, commeth vnto him whiche procureth it, as it appeareth by thre fellowes, of the which twaine were Burgesse, and the third a Labourer whiche being assuned together for to goe to the holy Sepulcher, these thre fellowes made great prouision of floure for their pilgrimage, in such wise that it was all consumed, except only for to make one loafe. And when the Burgesse saw the end of their floure, they said, If we finde not some meanes for to beguile this villaine, because that he is a right great eater, we shall surely die for hunger: wherefore we must devise a way that wee may haue the Loafe, which shall bee made of all our floure. And therefore they concluded together, and said, When the Loafe shall be put into the ouen, we shall goe and lay vs downe to sleepe, and he that shall dreme best, the loafe shall be his. And because that we both be subtil and wise, he shall not dreme so well as we shall, wherefore the loafe shall be ours: whereof all thre were well content, and all began to sleepe. But when the labourer perceiued all their deceit, and saw that his fellowes were a sleepe, he went and drew the loafe out of the ouen, & ate it, & after he saued himselfe to be a sleepe: then one of the Burges rose vp, and said to his fellowes, I haue dremmed a wonderfull dreme, for two Angels haue taken & borne me with great joy before the diuine Maiestie. And the other Burges awoke, and said, thy dreams

is wonderfull, but I suppose that mine is farre fairer than thine is: for I dremmed that two Angels drew me on hard ground, for to lead me into hell. And after they vnt awake the villaine, which as dreadfull said, who is here: and they answered, We be thy fellowes. And he said to them, how be ye soone returned: and they said, we departed not yet from hence. And hee said to them, by my faith I dremmed that the Angels had leu en of you into heauen, and the other into hell. Therfore I supposed that you should never haue come againe, and therefore I arose vp from sleepe, & because I was an hungry, I drew the loafe out of the ouen and ate it. Thus o't it hapneth, that he which supposeth to beguile another, is beguiled himselfe.

The xij. Fable is of the Labourer and
and Nightingale.

There was sometime a Labourer which had a garden that was very pleasant, into the which he oft went for his disport and pleasure, and one day at even, when he was wearie, and had trauald soore, for to take his recreation, he entred into his garden, and set himselfe downe vnder a tree, where he heard the song of the Nightingale. And for the great pleasure and joy whiche he tooke therof, he sought, and at the last found the meenes to take the Nightingale, to the end that her might haue greater joy and pleasure of her afterward. And when she was taken, she demanded of the Labourer, Wherfore hast thou taken so great paine to take me: for well thou wotest thou mayst haue no great profit by me. And the Labourer

Labourer answered thus to the Nightingale, for to heare thee sing I haue taken thee, and the Nightingale answered, Certainly, in vaine thou hast laboured, for no good will I sing while I am in prison. Then the Labourer answered, if thou singest not well, I shall eat thee. And then the Nightingale said, If thou put me within a pot for to be sodden, little meat shalt thou haue of my bodie: and if thou settest me to be rosted, there shall be lesse, and therefore boyled nor rosted thou shalt not fill thy belly of me; but if thou let me flie I shall doe thee great good: for thre things I shall teach thee, which thou shalt loue better than thre fat kine. Then the Labourer let the Nightingale flie. And when shee was out of his hands and that shee was vpon a tree, shee said to the Labourer, My friend, I haue promised thee that I shall teach thee thre things, whereof the first is this, that thou belue nothing which is impossible: the second is, that thou keepe well that is thine: and the third is, that thou take no sorrow for the thing lost, which may not be recovered. And soone after the Nightingale began to sing, and in her song said thus: Blessed bee God which hath delivered me out of the hands of this villaine or churle, which haith not knowne, seene nor touched the precious Diamond which I haue within my bellie: for if he had found it he had beene right rich, and from his hands I had not escaped. And the Labourer which heard her song, began to complaine and to make great sorrow, and after said, I am unhappy that I haue lost so faire a treasure. And the Nightingale said to the Labourer, Now know I well that thou art a foole, for thou takest

takkest griefe for that which thou shouldest haue none: and soone thou hast forgotten my doctrine, because thou supposest that in my belly there shoulde be a precious stone, more heauie than I am, and I told and haue taught to thee, thou shouldest never beleue that thing which is impossible: and if that stone were thine, why hast thou lost it? if thou hast lost it, and canst not recover it, why takkest thou sorrow for it? Therefore it is vaine to chastise or teach a foole, that will never beleue the doctrine and instruction that is taught him.

Fable vii. of the Rhetorician and the crooke-backed.

A philosopher said once unto his son, that when he were fallen by chance into some damage or perill, as soone as hee might hee shoulde deliuer him out of it, to the end that afterward he shoulde bee no moze vered therewith, as it appeareth by this fable. Of a certayne Rhetorician, which once demanded of a King, that all of them which shoulde enter into the City, hauing some kind of fault in their bodies, as crooked or counterfeited, he might haue of them at the entry of the gate a penny. The which request the King granted, and made his letters to be sealed, and written vnder his sigaret. And he kept them still at the gate, and of every one that was lame, scabbed, or had any deformity on their bodies, he tooke a penny. It hapned on a day, that among the rest a crooke-backed and deformed man would haue entred within the City, without giving any penny, and did put vpon his backe a faire Mantle, and afterward came to the gate. And when the Porter beheld him, hee perceived

perceiued that he was goggle eyed, and said vnto him: Pay me my due. And the goggle eyed would pay him nothing, wherefore hee tooke from him his mantle: and when he saw that he was crookebacked, he said vnto him, Thou woudest not before pay me a penny but now thou shalt pay me twaine. And as they striued together, his hat fell off of his head, & the Porter which saw his scabbed head, said vnto him, Now shalt thou pay thre pence vnto me. And then the Porter yet againe set his hands vpon him, and felt that his body was all scabbed. And as they were thus wrestling together, the crookebacked fell to the ground, and hurt himselfe sore vpon the legges. And then the Porter said vnto him, thou shalt pay me fives pence, for thy body is all contusefited. Wherefore thou shalt leue here thy mantle: and if thou hadst paide a penny at the first, thou hadst gone on thy way free and quiet, without any further molestation. Therefore he is wise that payeth that he oweþ, to the end that thereof come not to him greater dairage.

The seventh Fable maketh mention
of a Disciple and a sheepe.

There was sometime a Disciple which tooke his pleasure to rehearse and tell many Fables. The Disciple prayed his master to tell him a long fable: the Master answered, Beware it happen not vnto vs as it appeareth by this present Fable, of a King and of his Fabulatoꝝ. And the Disciple said to his Master, I pray thee tell me how it besell. And the Master said vnto his disciple, There was sometime a King that had a fabulatoꝝ, which rehearsed vnto him

him oft times when he would sleepe, ffeue Fables, to reioyce or make the King merry, and to make him fall asleepe. But it hapned on a day, that the King being heauy and sad, could in no wise fall asleepe. And after the said Fabulatoꝝ had rehearsed his ffeue Fables, the King desired to heare more. And then the said Fabulatoꝝ rehearsed vnto him thre short Fables. And then the King said vnto him that he would heare one more longer, and then shall I sleepe. And the Fabulatoꝝ then rehearsed vnto him such a Fable as here shall be shewed, of a rich man that went to market or faire to buy Sheepe, and which man bought a thousand Sheepe. And as he was returning from the faire, he came to a Riuere; and because of the great water he could not passe ouer the bridge: neuerthelesse, he went so long to and fro on the image of the said Riuere, that at last he found a narrow way, vpon the which might passe scant threesheep at once; and thus he passed and had them ouer one after another. And hitherto rehearsed of this fable, the Fabulatoꝝ fell asleepe: and anone after the King awoke the Fabulatoꝝ, and said to him thus: I pray thee that thou wilt make an end of the Fable which thou hast begunne to tell me, and the Fabulatoꝝ answered him in this manner: Sir, the Riuere is great, & the sheep are little; Wherefore let the Merchant drue ouer his sheepe, and after I shall make an end of my fable. And then was the King pacified. And therefore be thou content with that I haue rehearsed vnto thee, for ther's be people so curious in speech, that they cannot be contented with few words.

Fable ninth, of the Wolfe, the Fox, and the Cheese.

There was sometime a Labourer, which could not rule his Dren, because they sroote with their siet: wherefore the Labourer said to them, I pray God the Wolfe may deuoare you vp all. These words when the Wolfe had heard, he hid himselfe nere there about, and then came to eat them. And when night was come, the Labourer vnbound his Dren, and let them goe into his hause. And when the Wolfe saw the Labourer comming towards him, he said, O thou Labourer, many times in the day thou didst give me thy Dren, and therefore keepe thy promise. Then the Labourer said to the Wolfe, I promised thee naught at all. And the Wolfe said, I shall not let thee passe vntill thou performe thy promise. And as they thus strooke and contended both together, thy committed the cause to be pleaded before a Judge: and as they went to seeke a Judge, they met a Fox, to whom they declared the cause of their strife. Then said the Fox vnto them, I shall giue on your cause a god sentence; but I must speake with each of you apart, and they were content; and the Fox said vnto the Labourer, Thou shalt giue me a god fat hen, and another to my wife, and I shall make it so, that thou and all thine Dren shall go free-ly to thine hause. Here with the Labourer was well content, and after the Fox said to the Wolfe, I haue well laboured for thee, for the Labourer shall giue vnto thee a great Cheeze, and let him goe home with his Dren, and the Wolfe was well content. And after the Fox said vnto the Wolfe; Come thou with me,

and

and I shall leade thee where the cheeze is: and then he led him to and fro here and there, vntill such tyme that the moone did shine full brightly, and when they came to a well, the Fox leapt upon it, and shewed vnto the Wolfe the shadow of the moone, which reflexed in the well, and said to him, Looke now gossip how that cheeze is faire, great and broad: halle thee therfore and go downe, and take the faire cheeze. Then the Wolfe said to the Fox, Thou must be the first of both that shall goe downe, and if thou maist, not bring it up with thee, because of the greatnessse I then shall come to helpe thee; and the Fox was content because there was a couple of buckets, of the which one went downe and the other came up and the Fox entred into one of the buckets and descended into the well, and being downe, he called vnto the Wolfe, saying: Gossip come hither and helpe, for the Cheeze is so bigge that I cannot beare it. Then the Wolfe being afraid that the Fox would eat the Cheeze, entred hastily into the other bucket, and as fast as the Wolfe went downe, the Fox came up: and when the Wolfe perceiued the Fox comming, he said vnto him: My Gossip, ye goe hence: Thou saist true, said the Fox, for thus it is with the world, as one commeth downe, the other goeth up. Thus the Fox through his subtillty departed, and left the Wolfe in the well: so lost the Wolfe both the Dren and the Cheeze. It is not good therefore to leaue that which is certaine, for that which is vncertayne: for many be in like sorte deceived by the falsehood and deceit of Advocates and Judges.

The tenth Fable is of the husband, the mother, and the wife.

Here was a merchant that married a young woman which had her mother yet alive. It hapened that this merchant went once into a far Countrey for to buy some ware: and as he was going, he took his wife unto his mother, to keep and rule her honestly till he came againe. His wife then by the consent of her mother, enamoured her selfe on a faire young man, which gaue her money to buy good cheere. And as they thre made merry the husband came again from the faire, and knockt at the doore, whereat they were abashed. Then said the Mother unto them, Feare not, but doe as I shall tell you, and care not: then said she to the young man, take this sword and goe to the gate, and beware you say no word to him, but let me alone: and as the husband would haue entred into the house, seeing the young man holding a naked sword, he was greatly affraid: and then the mother said to him; By sonne, thou art welcome, be not afraid of this man, for thre ran after him for to haue slaine him, and by chance he found the doore open, and this is the cause why he came hither to saue his life. Then the husband said to them, Ye haue done well, and I con you great thanke. Thus went the young man his way safly by the subtily of the mother and the daughter: to the which trust not thy selfe, if thou be wise.

Fable xi. of an harlot or bawde.

Here was sometime a Gentleman which had a chaste wife, and wondersfull faire, this gentleman would haue gone on pilgrimage to Rome, and left

left his wife at home, because that he knew her for a god and chalte woman: It hapned on a day as she went into the towne, that a faire young man was enamoured on her, and tooke on him hardiesse, and required her of loue, and promised her very manly faire gifts. But she was god, and had rather die, than consent thereto: wherefore the young man almost died for sorrow, to the which fellow came an old woman that demanded of him the cause of his sickenesse. And the young man discovered unto her all the matter, asking helpe and counsell of her. And the old woman being wily and malitious, said unto him; Be of god courage, and feare not, for I shall so bring about thisfeat, that thou shalt haue thy will fulfilled. And after this, the old bawde went home unto her owne house, and made a Cat which she had at home to fast thre daies one after another, & after that she tooke some bread, with a great quantity of mustard upon it, and gaue the same unto her Cat for to eat. And when the Cat smelled it, she began for to weape and cry. And the old woman, went unto the house of the young woman, and bare her little Cat with her, the which god and young woman, received and welcommed her very honesly, because that all the towne held her for a godly woman: and as they were talking together, the young woman had pitty of the Cat which wept, and demanded of the old woman what the Cat ayled. And the old woman said to her, Ha my faire daughter, renue not my sorrow: and saying these words, she began to weape, and said, My friend, for no god will I tell thee the cause why my cat weepeþ; and the young woman said, By god mother

I pray you that you will tell me the cause wherefore your Cat weepeth. And the old woman said to her, My friend, I will, if thou wilt sweare that thou shalt never rehearse it to any body. To the which promise the good and true young woman accorded her selfe, supposing that it had bene all good, and said, I will. And then the old woman said to her in this maner, My friend, the same Cat which thou seest yonder, was my daughter, which was wonderfull faire, gracious and chaste, which a young man loued much, and because shée refused him, he died for loue ; wherefore the gods having pitty on him, haue turned my daughter to this Cat. And the young woman, supposing that her old mother had said truth, said to her in this manner. Alas my faire mother, I wot not what I shall doe, for such a case may well happen to me. For in this towne is a young man which almoſt dyed for the loue of me. But for the loue of my Husband, to whom I ought to keepe my selfe chaste, I haue not granted to him, neverthelesse, I shall doe that that thou shalt counſell me. And the old woman said to her, My friend, haue pitty on him so ſone as thou maileſt, leſt it befall to thee as it did to my daughter. The young woman then answered to her, and said, If he require me any more, I ſhall accord with him, and if hee require me no more, yet will I proferre my ſelfe to him and to the end I offend not the gods, I ſhall accomplish it as ſone as I may. The old woman then tooke leue of her, and went to the young man, and rehearsed to him all these tydings, whereof his heart was ioyfull, and anon he went to the young woman, and with her fulfilled his deſire. Thus we may

may ſee, what euils may be done by hawdes, wherefore I would to God they were all burnt.

The xii. Fable is of a blind man and his Wife.

There was ſometime a blinde man which had a faire wife, of whom he was iealous, wherefore he kept her ſo that ſhe might goe no wheres, for euer he held her by the hand. In the end, ſhe was enamoured of a young youth, but they could not finde the meanes to fulfill their will: not withſtanding the woman which was ſubtile and ingenious, counſelled her friend that he ſhould come to her houſe, and that he ſhould enter into the garden and clime vp into a tree: hee did as ſhee bad him, and hauiſg made their enterprize, the woman came againe into her houſe and ſaid vnto her husband, My friend, I beſeech you that you will goe into the garden for to diſport vs a while there. And the blinde man was content, and ſaid to his wife, Well my friend, I am content, let vs goe thither: and as they were vnder the pear tree, ſhe ſaid to her Husband, My friend, I pray thee let me goe vp into the tree, and I will gaſter for vs both ſome faire Peares. Well my friend ſaid the blinde man, doe ſo: and when ſhe was upon the tree, ſhee began to ſhake the pear tree at one ſide, and the young man at the other ſide: and when the blinde man heard the pear tree ſhake thus hard, and the noife they made, he ſaid, Ah ill woman, albeit I ſee thee not, Nevertheleſſe I ſeele and understand thee but I heartily beſeech the gods to ſend me my ſight againe: and as ſone as he had made his pray-

er, Jupiter restored to him his sight. When he saw that pageant upon the tree, he said to her, Ah unhappy woman, I shall never have joy with thee. And for that the young woman was ready in speech, and very subtil withall, she replied presently in this manner, My friend, thou art beholding to me for thy sight, for I never ceased day nor night to pray unto the gods, that they would render unto thee thy sight, Wherefore the goddesse Venus visibly shewed herself to me, and said, That if I would doe some pleasure to this said young man she would restore to thee thy sight: and thus am I the cause of it. Then the good man said to her, My right deare wife and good friend, I cry thee mercy, and thanke thee greatly, for thou hast done right to me, and I great wrong to thee.

Fable xiii. of the Taylor, the steward,
and his seruantes

Man ought not to doe unto others, that which he would not have done unto himselfe, as it appeareth by this present fable, of a steward which had a Taylor, which was a good workeman, as any was in those dayes, which Taylor had many seruants. Whereof one was called Medius, that surmounted all the other in shaping or sowing; wherefore the steward commanded his seruants, that the sayd taylor should alwaies fare well when they were at his house, and eat and drinke of the best. It hapned on a day that the steward gaue unto them very delicates meat, in which was some hony, and because that Medius was not there, the steward said unto the rest, that they shold kepe some of that meat

meate for him. Then the master taylor answered, he must haue none, for if he were here, he would not eat of it, for he did never lue hony. And as they had done, Medius came, and demanded of his felawes, Why kept ye no part of this meat for mee? Then the steward answered, Because that thy master said, Thou never didst eat any hony, and therefore no part of the meat was kept for thee. And Medius answered never a word, but beganne to thinke how hee might quit his master. Upon a day as Medius was alone, the steward demanded of him, if he knew no man that could worke so well as his master? And Medius said nay, and that it was great pittie of a sicknesse that he had. Then the steward demanded what sicknesse it was? and Medius answered, My Lord, when he is entred into his frenchie or woodnesse, there commeth upon him a rage. And how shall I know it, said the steward? Certainly, my Lord, said Medius, When yee shall see that he shall sit at his worke, and that he shall looke here and there, and shall smite upon the bord with his fist, then may ye know that his sicknesse commeth upon him. And then, without ye take him and binde him, and also beat him well, he shall doe great harme and damage. And the steward said to him, Care not therefore, my friend, for well I shal beware of him. And the next morning the steward came to see the Taylors. And then Medius, which knew well the cause of his comming, tooke away secretly his masters cheres, and hid them, and anon his master began to looke for them & searched all about here and there, and smot with his fist upon the bord. And then the

Master Steward began to loke on his manners, and suddenly made him to be taken and holden by his servants, and after made him to be bound and well beaten. Then was the Master Taylor all abashed and demanded of him, My Lord, Wherefore doe you beat me so cruelly? What offence haue I done, that I must be bound and thus beaten? And then the Steward said to him in this manner, because Medius told me that thou art franticke, and if thou be not well bound and beaten, thou wouldest doe great harme. And the Master came to his servant Medius, and rigorously said vnto him, Hathou bad boy, full of euill words, when sawest thou me mad? And his servant proudly answered him, My master, When diddest thou see that I eat no honey? Therefore I threw to thee one bone for another. And the master Steward and all his servants began to laugh, and said he had well done. Wherefore men ought not to doe vnto other, otherwise than they would shoulde bee done vnto themselves.

Here followeth the fables of Poge
the Florentine.

The first Fable, is of the subtilitie of a woman for
to deceiue her husband.

THE falsehood of women is maruellous, as it
appeareth by this fable. Of a merchant that
was newly wedded vnto a faire young wo-
man, which Merchant went ouer the See to buy
and sell, and so to gett maintenance whereby to
live honestely: and because that he stayed very long,
his

his wife supposed that he was dead, and therefore she enamoured her selfe of another man that did vse her company, and did her much good: for he caused her house to be new built, which had need of great reparation, and much goods also he brought into the same. And a long time after the departing of the said merchant, he came againe to his house, whiche he saw builded, and saw diners dishes, pates pannes, and such other housshould stuffe, wherefore he asked of his wife, how she had found the meane to haue repaire so soundly his house? And she answered that it was by the grace of God. And hee said, Blessed be God for it. And when he was within the Chamber he saw the bedde very richly couered, and the walls well hanged, and demanded of his wife as he had done before, and she answered as before. For which he thanked God as he had done before. And as he was set at dinner, there was brought before him vnto his wife, a child of threes yeeres of age, or thereabout, whereof he demanded of his wife to whom this young child belonged: and she said, God of his goodnesse hath sent it me. Then said the merchant to his wife in this manner, I render no thankes to God for this, for he hath taken too much paine vpon my worke, & I will not that in any wise he meddle any more therewith, for such things belong only to me, and not to him.

The secord Fable is of the woman
and the hypocrite.

THE generation or birth of the hypocrite is damnable and euill. As it appeareth by this fable, which

Which Poge rehearseth unto vs, which saith: that sometime he found in himselfe in a good fellowship, where he heard a fable rehearsed, the tenor wherof followeth, & the said Poge said, That of all the goods of the world the hypocrites be possessors. For howbeit that an hypocrite hath sometime a will to helpe a poore man, yet he hath this commodity in him, that he had rather see a man lie at point of death, than saue his life with halfe a penny; and his presumption is called hypocrisy, as ye shall heare by the fable following, the which saith: that sometime the custome of all the poore was, that they went before folkes doores without saying any word. It hapned at that time that a poore man, honest and of good life, went to get his living from one doore to another: and vpon a day among other, he went and set himselfe vpon a great stone before the doore of a widdow, which widdow was accustomed euer to give some what. And when the good woman knew that he was at the doore, she brought him his portion as she was accustomed, and as she gave to him the meat, shee looked vpon him, and seeing him so faire and well made of body, she then filled with carnall concupiscence, and burning in the fire of loue, required & instantly prayed him, that he would returne thither within thre dayes, and promised to him that she would give him a right good dinner: and the poore man said vnto her that he would: And when he came againe, he set himselfe before the doore of the widdowes house, and the woman well knew when he should come, wherfore shee came to the gate and said, Come in, good man, for we shall dine together: whereto the poore man

woman assented, and entred into the house, and the widdow gaue to him good meat and good drinke. And when they had well dined, the said widdow praised the good man greatly, and after shee killed him, requiring him that shee might haue the copy of his loue: and then the poore man all ashamed, knowing her thought and will, answered thus to her: Certainly my good mistresse I dare not, but neverthelesse, I would fauile doe it. And the widdow all inflamed with loue, prayed him more and more. And when the poore man saw that he might not excuse himselfe, hee said to the widdow in this manner: My friend, vntill thou desirest me to doe so great an euill, I take God to my witnesse that thou art causer of it: for I am non consenting to the deed: but saying these words, he yielded to her will.

Fable iii. of the young woman which accused her husband of defect.

Poge the Florentine saith, that sometime there was a man named Nerus Depacis, which of his age was among the Florentines right sage and wise. This Nerus had a faire daughter the which hee maried to a faire young man & a rich, & of a good parentage: the which young man the next day after the feast of the wedding, did leade her into his Castle, a little way without the city of Florencia. And within few dayes after, this young man brought his wife againe to Florencia, vnto the house of her father Nerus: who made them a feast, as it was accustomed to doe all that time, in some place, eight daies after the wedding. When the new married woman was come againe to her fathers house, she made notuer good cheere,

chere, but euer she looked downeward to the earth, all sad and melancholious. And when her mother saw her daughter so sorrowfull, and of mourning countenance, she called her into a Chamber, where as no body was but they two, and asked of her the cause of her sorrow, saying ; How fare ye my daughter ? What want ye, haue ye not all things comming to you after your desire ? Wherefore take ye such heauiness ? Then the Daughter weeping said unto her Mother, Alas, my mother, ye haue not married me to a man, for of such a thing as a man ought to haue, he hath never a deale, sauing a litle part of the thing for which weding is made. And then the Mother right sorrowfull and wroth of this euill fortune, went to her husband Nerus, and told him of the euill hap of her daughter, whereof he was greatly wroth and soze troubled. And sone after this fortune was told among all the lineage of Nerus, whereof they were all sorrowfull to heare that so faire and comely a young man, endued with so many good gifts and graces, besides riches and renowne, was faulty of the thing for which marriage is made. Neuerthelesse the tables were set and couered, and when tyme of dinner came, the young man came into the house of Nerus, with divers of his friends and his parents, and incontinent they set them all downe at the table, some with heauy and sorrowfull hearts, & some with merry mindes and ioyfull countenances. And when the young man saw, that his friends made good chere, and that all the friends of his wife were heauy and sad, he prayed and besought them, that they would tell hym the cause of their heauiness and sorrow, but none

none of them all would answer him. Neuerthelesse, he besought them againe ; and then one of them full of sorrow, and more forward in speech than any of the rest, said, Certainly my faire sonne, thy wife hath told vs that thou art no perfect man. At these words the young man began to laugh. Ane said with an high voyce, that all that were there might understand him, My Parents and my friends, make good cheere, for the cause of your sorrow shall soon be appeased : and then he being cloathed with a short gowne, untyed his hosen, & took his member out with his hand, which was great and very sufficient, and laid the same vpon the table, so that all the company there present might see it. Wherefore all the fellowship were very ioyfull and glad, many of the men wilching themselves the like, and divers of the women desiring that their husbands had such an instrument. And then some of the friends and parents of Nerus daughter, went to her and said, that she had done great wrong to complaine of her Husband, for hee had wherewith she might be well contented, and blaimed her great folly. To whom she answered in this manner, saying, My friends, why blaine you me ? I complaine not without a cause: For our Ass which is a brute Beast, hath a member as great as mine arme, and my husband which is a man, his member is scarce halfe so great: wherefore the sinible and young damsell wend, that men shoulde haue their members as great or greater than Asses, Wherefore it is oft said, that much lacketh he of that a soole thinketh of witeneth.

The fourth Fable of hunting
and hawking.

Poge a Florentin rehearseth to vs, how onces he
was in fellowshippe where men spake of the su-
perfine cure of them which gouerne the doggs and
Hawks: Whereof a Millanois named Paulus be-
gan to laugh, and required of Poge that he would re-
hearse some fable of the said Hawkes, and for loue of
the fellowship he said in this manner. Sometime
there was a Physician which was a Millaonis. This
Physicion healed fooles of all manner of folly, and in
what manner he healed them I shall tell you. This
Leech had within his house a great garden, and in the
midst of it was a great and deepe pit, which was full
of stinking water, and within the said pit the Phy-
sicion put the fooles after the quantity of their fooli-
nessse, some vnto the knie, and other vnto the bellie.
And there he bound them to a post, but none hee put
deeper than vnto the stomacke, for doubt of farther
inconuenience. It hapned then that among other,
one was brought to him, which hee put into the said
water vp to the thighes. When hee had borne the
space of fifteene dayes within the said water, he
began to be peaceable and had his wit againe. And that
he might take some disport and consolation, he requi-
red his keeper that hee might walke about the Gar-
den, promising not to depart there out. The keeper
that kept him, forbade him from the stake, and had
him out of the water. And when he had borne many
dayes out of the pit, he went neare vnto the gate of
the Garden, but durst not goe out, lest he should bee
put againe within the said pit. Upon a time he went
vnto

vnto the gate, and as he looked all about he saw a
faire young man on horseback, that bare a Spar-
hawk on his fist, and had with him a couple of faire
Spaniels; whereas the foole was all abashed, and be-
cause of noueltie, he called the said young man, saying
My friend, I pray thee thou wilt tell me what that
is thou art set vpon? And the young man said, It is a
horse, which doth profit me to chase and beare me
where I please. Then he asked of him What is that
thou bearest on thy fist, and where to is it good? and
the young man answered him, It is a Sparhawk
which is good to take Partriches and Quailes. Yet
againe did the foole demand of him, My friend,
what are those that doe follow thee, and wherefore
are they good? Then the young man answered him
they be Dogs, and are good to search and find Par-
triches and quailles, and when they haue raised them,
my Sparhawk takes them, whereof procedeth vnto
me great ioy and pleasure. And the foole demanded
againe: What profit shall all that they take in the
whole yere bring thee? And the young man said vnto
him, Foure or five crownes, or thereabouts. What
no more said the foole? And how much shall they
dispend thee in a yere? And the young man answered
Fiftie or sixtie crownes. And when the foole heard
these words, he said againe to the young man, O my
friend, I pray thee that soone thou wilt depart from
hence, for if our Physician comes he shall put the into
the same pit because thou art a foole: I was put in
it up to the thighes, but he will surely put thee therein
up to the chinne: for thou dost commit the greatest
folly that euer I heard spoken of.

And

And therefore the storp of hunting and haloking is a slothfull cure, and none ought to doe it without hee were very rich, and a man of livelyhoo, and yet it ought not to be done ofte, but sometime for to take disport, and to drue away melancholy.

The v. Fable is of the recitation of
some monsters.

Poge, of Florence reciteth how in his time one named Hugh, Prince of the Medices, saw a Cat that had two heads, and his legges before and behind were double, as they had beene ioyned together. Also about the marches of Italy, within a meddow was sometime a Cow, which brought forth a Serpent of maruelous greatness, right hideous and fearesome: for first, he had the head greater than the head of a calfe. Secondly, he had a necke of the length of an Asse, and his body made after the likenesse of a Dogge, and his taile was wondrous thicke and long without comparison. And when the Cow saw that shee had made such a birth, and that within her belly shee had borne so humble a beast, she was very fearefull, and listes her selfe vp, and supposed to haue fled away; but the Serpent with his long taile enlaced her two hinder legges, and then the Serpent began to suck the Cow, and sucked so long till that he found some milke. And as soone as the Cow could escape from him, she fled unto the other kine, but incontinent her paps, and her hinder legs, and all that the Serpent touched, was all blacke a great tyme after. And soone after, the said Cow made a faire Calfe the which maruaile was auouched to the said Poge, he being at Ferrara. And yet againe soone after that

there

there was found in a river a monster materier of the Sea, of the forme or likenesse as followeth. First, he had from the nauell upward the likenesse of a man, & from the nauell downward like the seyne or making of a fish, the which part was gemme, that is to say, double. Socondly, he had a great head, and he had great hornes about his eares. Also he had great paps, and a wonderfull great and horriblie mouth, and his hands reached into his intralles or bowels, and at both his ellbowes he had wings right broad and great of fishes mailes, wherewith he swinnes, and onely he had but the head out of the water. It hapned then, that as many women washed clothes at the said river, that this horrible and dreadfull Beast for default of meat came swimming toward the said women: Of the which he tooke one by the hand, and supposed to haue drawne her into the water, but she was strong and well aduised, & resisted the said monster, and as she defended her selfe, she began to cry with a high voice, Helpe, helpe; whereupon five women ranne unto her, and by hurling of stones they slew the said monster. Also Poge saith, that being at Ferrara, he saw the said monster, and said, that divers young children were accustomed for to wash and bathe themselves in the said river, but they came not all home againe, wherefore the women washed their clothes no more at the said Port: for the folke supposed that the monster killed and devoured the young children which were drawned. Also, within a little while after it befell out about the marches of Italy, that there was a child boare which had two heads, and two visages, beholding one another.

¶

and

and the armes of each other imbraced the body, the which body from the nauill upward was ioyned, saue the two heads and from the nauill downward, the lims were all separated one from another, in such wise, that the lims of generation were shewed manifestly. Of the which childe, tydings came unto the person of Poge at Rome.

Fable vi. of the Parson the Dogge, and the Bishop.

Siluer causeth all things to be done, unto the hal-
lowing againe of a place, which is prophane or interdict. As ye shall heare by this present fable; of a Priest dwelling in the countrie, which sometime had a dogge which he loued well, the which Priest was very rich. This dogge by processe of tyme died, and when he was dead, he buried him in the church-
yard, because of the great loue wherewith he loued him. It hapned so, that the Bishop knew hereof by the aduertisement of some other, wherfore he sent for the said Priest, and supposed to haue of him a great sum of gold, or else he would make him to be severely punished. And he wiste a letter to ths said Priest, of which the tenor contained onely, that he shold come and speake with him. And when the priest had read the letter, he understood well all the cause, and thought in himselfe that he would haue of him some siluer, for he knew well enough the condicton of the Bishop: and forthwith he tooke his bresiar and a hundred crownes with him, and went for to speake with his Prelate, and when he came before him the Pre-

late beganne to shew him the enormtie of his misdeede: and the Priest answered, Right reverend Father, if ye knew the soueraine prouidence wherewith the said dogge was filled, ye would not maruell if hee hath well deserued to be buried honestly and worshipfully among men: hee was all filled with humanitie, as well in his life, as in the article of his death. And theri the Bishop said, How may that be? Re-
hearse to me then the whole manner of his life. Then the Priest said, Certainly right reverent Father, you ought right well to know, when he was at the ar-
ticle of Death, he made his testament, and the dogge knowing your need and indigence, bequeathed you a hundred crownes of gold: the which I bring now unto you. And the Bishop for loue of the moner as-
sayled the priest, and also allowed the same sepulture. And therfore siluer causeth all things to be granted or done.

The vii. Fable. is of the Fox, the Cock, and the Dogges.

A LL the reward of them that mocke other, is to be mocked themselves, as appeareth by this present fable, of a Cocke which sometime saw a fox come toward him loze hungry; which Cocke supposed that he came toward him but to eat some of his hens, for which cause the cocke made all his hens to fly upon a tree. And the fox began to cry toward the cocke good tydings, good tydings, and after he saluted the cocke right reverently, and demanded of him thus, O Gossip, what dost thou here so high, and the hennes with thee: hast thou not heard the good tydingz

tydings worthy and profitable for us : and then the Cocke full of malice answered to him, Nay verily gossip, but I pray thee tell them unto vs. Then said the Fox to the Cocke, Certainly gossip, they be the best that euer ye heard, for ye may goo and talke and commune among all beasts without any harme or damage, and they shall doe you both pleasure and all service to them possible. For thus it is concluded and also confirmed by the great councell of Beasts, that none bee so hardy, to ber or let in any wise none other, be it never so little a beast ; for the which god tydings, I pray thee that thou wilt come downe, to the end that we may sing Te Deum Laudamus for ioy. But the Cocke knowing well the falsness of the Fox, replied in this manner, Certainly my brother and god friend, thou hast brought unto me right god tydings, whereof more than a hundred times I thank thee : and saying these words, the Cocke lift vp his necke and looke farre from him, and the Fox said, What gossip, whereabout lookest thou ? And the Cocke said, Certainly my brother, I see a couple of Dogges comming hither with open mouth, which as I suppose, come for to byng vs the tydings thou hast told vs. And then the Fox shooke for feare of the dogges, and said to the Cocke, God be with you my friend, it is time that I depart hence before the dogges come neerer : and saying these words, he ran alway as fast as he might ; and then the Cocke cryed after him, saying : Gossip, why runnest thou thus ? if the peace be accorded, thou oughtest to doubt nothing. Ha gossip said the fox, I doubt that these two dogs haue not heard of the decree

creé of the peace. And thus when a beguiler is beguiled, he receiwest the salarie or paiment which he ought to haue, wherefore let every man keepe himselfe there from.

Pogis rehearseth, that there were two women in Rome which he knew of diuers age and forme : which came to the Curtisan to get somewhat for their bodies ; whom he received, and it happened, that he knew the fairest of them both twice, and the other once, and so departed. Afterward when they should depart he gaue to them a peice of cloth, not telling how much each of them shold haue for their part : and in parting of the said cloth, there fell betweene the women a strife, because one of them demanded two parts, after the exigence of her worke, and the other the halfe, each of them shewing their reasons, the one saying, that shee had suffered him twice to doe his pleasure, and the other pretended that shee was ready, and in her was no default, and so from bawling they fell to fighting. And their husbands not knowing the cause of their strife, each of them defended his wifes cause ; from the fighting of the women, it came to their husbands, with buffets a casting of stones, so long that men ran betwænz them, and after the custome of Rome, both the husbands were brought to prison, bearing enmitie each to other, and not knowing wherefore. The said cloth was put into the hands of women secretly, and not parted, but it was secretly argued among the women how it would be parted : and they demanded of Doctorz what was the law of it. He saith also that a

Merchant of Florence bought a Horse of a man, and made his consent with the seller for xv. Ducats, for to pay forthwith in hand xv. Ducats, and for the rest he would become his debtor, and the seller was content, and therewithal delivered the horse, and received xv. Ducats. And a while after, the seller demanded of the buyer the residue. And he denied the payment, and had him hold his covenant, for, said the buyer, wee accorded that I should be thy debtor, and if I should satisfie and pay, I should no more be thy debtor.

THE FABLE telleteth vs also that there was a Carrike of Gene hired into France, for to make warre against the Englishmen, the which Carrike a gentleman of France beheld and saw, and said hee would be auenged on him that bare his armes: whereupon arose an alteration, insomuch that the Frenchman prouoked the Genoies to battaille: the Genoies accepted the provocation, & came at the day assigned into the field, without any array or habilements of warre, and the Frenchman came well appointed into the field. And then the patron of the Carrike said, Wherefore is it that we two should fight this day and make battaille? Because, said the other, that thine armes bee mine, and belonged to me before thou hadst them. Then the Genoies said, It is no neade to make any battaille therefore, for the armes that I beare, is not the head of an Oxe, but it is the head of a cowe: which thing so spoken, the noble frenchman was abashed, and so departed hale mocked.

Also

Also he saith, that there was a Physition dwel- ling in a Citie, which was a cunning man in that Science, and had a servant, a young man, that made pilles, after a certaine forme that he had shewed vnto him: and when this young man had dwelled long with him, and could perfectly make the pilles, he departed from his Master, and went into a strange Countrie where he was not knowne, letting them understand that he was a cunning Physition, and could give medicines for all kind of diseases, and mischred alwaies his pilles to every man that came to him for remedie. It happened so, that a pore man of that place where he was, came to him, and complained, how he had lost his Alle, and praied him to giue him a medicine to finde his Alle againe; and he gaue vnto him the pilles, and bade him to receive and take them, and he shold find his Alle. And the pore man did so, and after went into the fields and pastures to looke after his Alle, and is so doing, the pilis wrought so in his belly, that he must needs goe purge him, and went among the reeds, and there eased him, and there anon he found his Alle; whereof he being very ioyfull, ranne into the towne, and declared that by the medicine that he had received of the Physition, he had found his Alle. Whiche thing knowne, all the simple people repudie him a very cunning man, albeit he could doe nothing but make pilis. And thus many folkes are oftentimes taken for wise and cunning, for he was reputed not only to heale all kinde of sicknesse, but also to giue medicines to find Alles after they were lost.

There was in a certaine towne a Widdower that wned a Widdow, to haue her to his Wife, & at the last they were agreed and sure together. And when a young woman being seruant with the said Widdow heard thereof, she came to her Mistresse and said to her, Alas Mistresse, what haue you done? Whyp, said the Mistresse: I haue heard say, said the Maid, that he is a perillous man, for he lay so oft, and knew so much his other wife, that shee died thereof, and I am sorry therof that you should fall into the like case. To whom the Widdow answered and said: Certainly I desire to die, for here is nothing but sorrow and care in this wrold.

This was a courteous excuse of the Widdow.

Robt Barker

FINIS.



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Homans

HFNFS.

pleas with his Lord. So to the poore it is not good to bine parage, and division bین the man which is rich and in myght, wherefore he is rebateseth such a fable. The cōte, the goate and the bœve, went once a hunting, and tooke with them the Lion. & chased a hart, and when they came to part it, the Lion said: My Lords, I let you to wit, that the first part is mine, because I am your Lord the second, because I am stronger than ye be: the third, because I can more swiftly than ye do: and whosoeuer toucheth the fourth part, he shal be my mortall enemy. And thus he tooke from them the Hart. Wherefore this fable sheweth that the poore shal not kepe fellowship with the myghty, for he is never faithfull to the poore.

Of the Theefe and the Sunne.

No man is changed by nature but an euill man may well haue a worse issue than himselfe. Eschereof telleth vs a fable. A theefe held the feast of his wedding, and his neighbours came wher the feast was kept, and did worship to the theefe: and a wile man seeing that the neighbors of the theefe were ioyfull & glad, said to them, Ye make you & gladnesse of that whereof ye shal weape, take heed then to my words, and understand your ioy. The Sunne would once be married, but all the nations of the world were against him, and prayed Iupiter that he shal kepe the Sunne from wedding. Then Iupiter demanded of them the cause why they wold not haue him to bee married: one of them said to Iupiter, thou knowest well there is but one Sunne, and yet he burneth vs all, and if he be married and haue any chiloren, they shall destryop all mankinde: therefor

is the fable sheweth that we ought not to reioice when we are in euill company.

Of the Wolfe and the Crane.

Ill that bath our good to an euill man. Oneth is his fable to: of the god done to the euill, remuneth no profit. Wherefore he sheweth this fable. A Wolfe ate and devoured a bœve, of whose bones he had on in his throte, which he could not get out and soe it grieved him. Wherefore the Wolfe prayed the Crane, that he would draw out of his throte the bone. And the Crane put downe his long neck into his throte, and drew out the bone, whereby the Wolfe was whole. Then the Crane demanded of him her reward. And he Wolfe answered, thou art right unkinde and canst no good, remembrest thou not what I might haue done to thee? for when thou haddest thy necke within my throte, if I would I might haue bit it off. By this fable it appeareth that no good comes from an euill body.

Of two Bitches, how one lodged the other

in time of littering.

Be not hasty to give credit to the tales of flatte-
rers, for by sweet words they deceiue good peo-
ple, whereof Elop telleth vs this fable. There was
a Witch vpon a tyme, whitch would faine litter and
bee deliuered of her young ones, and came to the ha-
bitation of another Witch, and prayed her by sweete
words, that she would lend her a place wher she
might litter her young ones. And that other Witch
lent to her, her bed and her house, leuening that she
had therein done well. And when the bitch had lit-
tered, the god bitch said to her, that it was tyme that

We shoulde goe and depart out of her house; and then the other bitch and her young dog ran vpon her, and bit her, and cast her forth of her owne house. In this manner many a one for doing good hath hurt and damage.

Of the Man and the serpent.

There is no god gotten by helping an euill person for he that helpeth such, shall surely be ill rewarded for his labour: and he that saueth a thense from the galloues prouideth an enemie for himselfe: wherefore to withstand such, Esop rehearseth to us this fable. There was sometyme a man which found a Serpent within a Mine, and by reason of the great frost in the Winter, the Serpent was hard and almost dead for cold, wherefore the good man pittied her, and tooke her vp, and bare her into his house, and laid her before the fire, insomuch that she came againe to her former strength and vigour. And as soone as she was thus reuived, shee began to cry and hisse about the house, and to trouble the good wife and her children. Wherefore the good man would haue had her out of the house: but when he thought to haue taken her, shee sprang about his necke and had almost strangled him. Even so it fareth with them that doe good to wicked people, for instead of loue and kindnesse they shal haue malice and envy.

Of the Lion and the Asse.

Of them that mocke others, Esop rehearseth this fable. There was an Asse which met with a Lion, to whom hee said: My brother God saue thee; and the Lion shaked his head, and had great paine to with-hold his courage from devouring the

Asse.

Asse. But the Lion said to himselfe, It behoveth not the teeth of so noble a Lord as I am, to bite such a soule beast. For he that is wise must not hurt the sole, nor haue his words, but let him goe.

Of two Rats.

Fare better is it to liue in pouertie, than to liue richly being euer in danger: whereof Esop rehearseth this Fable. There were two Rats, whereof one was great and fat, and held hym in the celler of a rich man, and the other was poore and leane. On a day this great Rat went to spoyle hym in the field, and mette by the way the leane Ratte, of the which he was received as well as he could into his poore caue or hole, and gaue hym of such meat as he had. Then said the fat Rat, come thou with me, and I shall give thee other meate. He went with him into the Towre, and both entred into the rich mans celler which was full of goods, and when they were there, the great Rat presented and gaue to the poore Rat diuers dantie meats, saying vnto hym: Be merry and make god cheere; and as they were thus ioyfully eating, the butler came into the celler, and the great Rat ranne into his hole, but the poore Rat wist not whether to flee, but hid hym behinde the doore with great feare and trembling, and the butler turned againe and saw hym not. And when he was gone, the fat Rat came out of his hole, and called the leane Rat which was yet in feare, and said: Come hither and feare not to fill thy belly: but the poore Rat said, for very loue let me goe, for I had rather eat coyne in the field and liue securely, than to eat dainty fare in such feare as thou doest here in this place. And there-

therefore it is better to liue poorely and surely, than to liue richly, and without assurance.

Of the Eagle and the Fox.

The puissant and mighty must doubt the feeble, as Esop rehearseth to vs a fable. There was an Eagle which came where young Foxes were, & tooke away one of them, and gave it to his young Eagles to feede them with. The Fox went after him and prayed him to restore it againe: But the Eagle said, he would not, for he was once him Lord and master: Then the Fox full of subtiltie and malice, began to put together a great abundance of straw, and laid it vnder the tree where the Eagle and her young birds were, and kindled it with fire, and when the smoak and the flame began to rise vpward, the Eagle fearing the death of his young birds, restored to the Fox her young one.

Of the Eagle and the Rauen.

He that is well and surely garnished, yet by false counsell may be betrayed, as Esop telleteth vs such a fable. An Eagle was sometime vpon a tree which held in his bill a nut which he could not breake: the Rauen came vnto him and said, thou shalt never breake it vntill thou sitt as high as thou canst, and then let it fall vpon the stones: and the Eagle did so, and by that meanes lost his Nut. Thus many haue bene deceived through false counsell.

Of the Rauen and the Fox.

They that be glad and ioyfull at the praising of flatterers, oft times doe repent them, whereof Esop rehearseth to vs this fable. A Rauen which was vpon a tree, held in his bill a piece of cheese, which

the Fox desired much to haue: Wherefore he went and praised him in this manner, O gentle Rauen, thou art the gentlest of all other birds, for thy feathers be so faire, so bright, and shining, and canst also well sing: if thou hadst thy voice clare, and small, thou wouldest be the most happy of all other birds. The towle which heard the flattering words of the Fox, began to open his bill for to sing, and then the cheese fell to the ground, and the Fox tooke it vp and ate it. And wher the Rauen saw that for his swete glory he was deceived, hee waded heauy and sorrowfull, and it repented him that he had beleeuued the Fox. Wherefore this fable teacheth us, that we ought not to bee glad or ioyce in the words of false and unfaithfull folke, no. to beleue flatterers.

Of the Lion, the wild Boore, the Bull

and the Asse.

When a man hath lost his dignitie or office, hee must leaue his ardacity or hardnesse, to the end that hee bee not hurt and mocked. Wherefore Esop sheweth such a fable. There was a Lion which in his youth was very fierce and cruell, and when he was come to age, there came to him a wild Boore, which with his teeth rent and burst a great piece of his body, and auenged the wrong that the Lion had done to him before time. After came vnto him a Bull, which smit and hurt him with his hornes: also an Asse, came, which smote him in the forehead with her feet in most scornefull manner. And then the Lion began to weape, saying within himselfe in this manner: When I was young and strong, every one dreaded and doubted me, but now I am old and feble

feeble, and ne're my death, none setteth ought by but of every one. I am a busid: and because that haue lost my vigour and strength, I haue also lost dignitie and worship. Therefore this fable sheweth how we must be meek in prosperity, lest we be scolded of all men in our aduersity.

Of the Asse and the young Dogge:

NO man ought to meddle with that which he cannot doe. Therefore Esop rehearseth such a fable, of an Asse which was in the house of a Lord, which had a little Dog which he loued well, and set upon his table. And the little Dog fawned and leapt upon his gowne, and to all them that were in the house he shewed his loue: wherefore the Asse was envious, and said in himselfe. If my Lord and his seruants loue this miscreant beast that sheweth loue towards them, by all reason they must loue me. If shew kindnesse towards them: and therefore for hencesorth I will take my disport, and make ioy at play with my Lord and his seruants. And as the Asse was in his thought and imagination, it happened that hee saw his Lord entering into the house. The Asse then began to dance: and to make cheare, and to sing with his sweets voice: and approaching towards his Lord, leapt vpon his Shoulder, and began to kisse and lickle him. The Lord then began to cry out with a loud voice, and said, Let this felloweson that hurteth me so soze be well beaten and put away. Then the Lords seruants tooke gaues, and began to smite vpon the poore Asse, to beate him soze that he had no more courage to daunce leape vpon his Master.

of Esops Fables.

Of the Lion and the Rat.

He mighty and prouant must forgive the feeble, for oft the little may well giue aide and help vnto the great: whereof Esop rehearseth such a fable, of a Lion which slept in a forrest, and the Rats disporting them about hym, it hapned that they went vpon the Lion, wherat he awaked, and with his law he tooke one of them: When the Rat saw her selfe thus taken, shee said vnto the Lion: Oy Lord, I pray you pardon me, for little shall you winne by my death, and I thought not to displease you. Then thought the Lion with himselfe, that it were no worship to put her to death, wherefore he forgave her and let her goe. After this, it hapned that the same Lion was taken in a snare, wherupon he began to cry and make sorrow: and when the Rat heard him cry, he approached, and demanded what he apled: And the Lion said: Seest thou not how I am taken and bound with thisline: Then said the Rat, Oy Lord, I will not be unkinde, but shall enuer remember your great mercie toward me, and withall if I can I shall now helpe you. The Rat then began to bite the cord, and so long gnawed thereon, that the cord braks in under, and the Lion escaped.

Therefore this fable teacheth, how that a mighty man ought not to despise the little or meane, for he that cannot hurt by his strength may giue help by his diligent endeavour.

Of the young Kite, and his Mother.

HE that euer doth euill, ought not to haue trust in that his prayer shoulde be heard. Of which matter Esop, rehearseth this fable. There was a Kite

which was sick, in so much that he had no trul recover his health. And as he saw himselfe wic and fæble, he prayed his mother that she wold pray vnto her gods for him. His mother answered hym, My son, thou hast greatly offended and blasphem the gods that now they will auenge them on thee, thou praiest not to them for pity noz long, but forso & dread: for he which leadeth an euill life & in his living is obstante, ought not to haue hope to be deli red of his euill. For when one is fallen into erra sicknesse, then is the tyme come that he must be according to his dedds: for he that offendeth other his prosperity, shall find few friends when he falle into aduersitie.

Of the Swallow and other birds.

HE that beleueyth not god counsell, shall faile to be euill counselled, wherefore Esop heareth to vs this fable following. a pl man sowed Linsied, & the Swallow seeing that of same Linsied, men myght haue nets and gins, was said to all other birds: Come ye all with me, and vs pluck vp this, for if we let it grow, the labou shall make gins and nets to take vs all: but all birds dispraised her counsell. Then the Swallowing this, went and harboured her selfe in the pl mans house. And when the flare was growne & led vp, the labourer made giness and nets to birds, wherewth he take every day driers of birds, and brought them home to his house. Wh the Swallow seeing, said, I told you of this but you would not be warned by me.

The end of the first Booke.

The Prologue of the second Booke.

ALL manner of fables are found to shew men what they shold ensue and follow, and also, what they ought to leue and flee: for Fable is much to say in Poetry, as words in Theologie. And therefore I write fables to shew the god compositions of good men: for the Law is giuen for trespassers and misdevers: and because the good and iuste are not subiect to the Law, as we finde and read of the thenians, which living after the law of Nature, and also at their libertie, would nedes haue a King for to punish all euill; but because they wers not accussoed to be informed, when any of them was corrected and punished, they were greatly troubled when their new King executed any Justice: because that afore that tyme, they had never beeene vnder any mans subjection, it was grievous to them to be in servitude, wherefore they were sozrowfull that euer they had deuanded any King. Against the which Esop rehearseth this fable following.

The first Fable is of the Frogges.

and of Iupiter.

Dthing is so god as to live fuly and at liberty, for freedome and liberty is better than any gold or silver: whereof Esop rehearseth such a fable: Diuers frogs were in ditches and ponds, at their own liberty, they all together with one consent made request vnto Iupiter, that he would giue them a King, and Iupiter thereaf began



to marnell, and for their King he cast them downe a great pece of wood which with the fall thereof made a great sound in the water, wherof they had great dread and feare; and after as they approached to their King for to make him obersance, and perceiued that it was but a pece of wood, they turned againe to Iupiter, praying him earnestly that he would gire to them another King. Then Iupiter gaue to them the Heron to be their King. Then the Heron entred into the water, and ate them one after another. And when the Frogs saw that their King did so denoure them, they began to weepe to Iupiter, and to say vnto him: Right high and mighty Iupiter, we pray thee to deliuer vs from the throte of this Tyrant, which eateth vs one after another. And then said Iupiter to them, the King whch ye haue demanded shall be your Master. Wherefore, when men haue that whch is convenient, they ought to be ioyfull and glad, and he that bath liberty, ought to keepe it well, for nothing is better than liberty, for liberty shold not be so sold for al the gold and siluer in the world.

Of the Doves, the Kite, and the Sparhawkc.

HE that putteth himselfe vnder the safegard of protection of the euill, shall aske helpe of them in time of need, and get none, according to this present fable of the Doves which requested a Sparhawk to be their King, for to keepe them from the Kite, and when the Sparhawk was made King ouer them, he beganne to desire them: Then the Doves said among themselves, that better it were

for vs to suffer of y Kite, than to be subiects vnto the Sparhawk, and to be martyred as we be, but hereof we be well worthy, for we our selues are the onely cause of this mischiefe. Wherefore it is god wisdome for men to thinke well what will be the end, ere they begin any thing.

Of the theefe and the Dog.

If a man give any thing, he that receiueth it, ought to take haede for what end it is giuen, whereof Esop rehearseth this fable. There was a theefe that came on a night into a mans house for to haue robbed him, and the god mans Dogge began to bark at him and then the theefe did cast at him a porc of bread: and then the dog said to him: thou castest this bread for no god will, but onely to the end that I shold hold my peace, to the intent that thou maist rob my Master; and therefore it were not god for me, that for a morsell of bread I shold lose my life, wherefore goe thy way, or else I shall awake my Master and all his household. The dog then began to bark, and the theefe fled: and thus by couetousnesse many haue received great gifts, which haue caused them to lose their heads. Wherefore it is god to consider, and looke well to what intent the gift is giuen, to the end that none may be betrayed by gifts, neither ought any for gifts to worke treason.

Of the Wolfe and the Sow.

A man ought not to beleue all that he heareth, whereof Esop rehearseth such a fable, of a Wolfe which came towards a Sow, which kepte and made sorow for the great paine that she felte, because she was great with pug. And the Wolfe came

to her, saying: my sister; make the young pigs secure: for, joyfully and with good will I shall serue and helpe thee. And the Dow then said to him, goe forth on thy way, for I haue no need of the helpe of such a servant: for as long as thou shalt stand here, I shall not deliver me of my charge: for thou desirkest nothing else but to haue them and eat them. The Wolfe then went his way, and anone the Dow was delivered of her pigs: but if she had belied him, she had had a sorrowfull birth. And thus he that foolishly belieueth, foolishly it hapneth to him.

Of the Mountaine that shooke.

Right so it hapneth, that he that shaketh, hath dread and is fearefull. Whereof Esop rehearseth unto us such a fable, of a hill which began to tremble and shake, because of the Hole that delwed. And as the folke saw that the earth began to shake, they were sore afraid, and durst not come nigh the mountaine: but when they knew it was long of the Hole, their dought and dread was turned to ioy, and they began all to laugh. Therefore men ought not to be leane all folke which be full of great wrods: for some men will greatly feare where no danger is.

Of the Woife and the Lambe.

The birth causeth not a man somuch to get some friends, as doth the godnesse. Whereof Esop rehearseth to us such a fable, of a Wolfe which saw a Lambe among a great heard of Goates, the which Lambe sucked a Goate, and the Wolfe said to him: this Goate is not thy mother, goe and seeke her at the mountaine, for she shall nourish thee more sweetly and more tenderly than the Goate will: and the

Lambe

Lambe answered him: This Goate nourishest me instead of my mother, for she leaueth to me her paps sooner than to any of her owne chiloren, and yet moze better it is for me to be here among these Goates, than to depart from hance, and to fall into thy throat and be devoured. Therefore he is a foole, which being in freedeome or surety, putteth hymselfe in danger of death: for better it is to liue hardy in surety, than sweetly in perile and danger.

Of the old Dog and his Master.

Men ought not to dispraise the ancient, nor to put them backe, but if thou bee young, thou oughtest to desire greatly to come to bee old, also thou oughtest to praise the acts of deeds, which they haue done in their young age, whereof Esop rehearseth to us such a fable. There was a Lord which had a dog, the which in his youth had beene of god kind: asnamely to chace and hunt, and to haue great lust to run and take the wild beasts. And when this dogge was come to old age, and that he could no moze run, it hapned once that he let gos and escaped from him a Hare, wherefore his Master was wroth and angry, and in great rages began to beat him. Then said the Dogge unto him, My Master, for god service thou yeeldest me euill: for in my young age and prosperity, I served thee right well, and now that I am come to my old age, thou hatest and settest me backe. Remember, I pray thee how that in my young age I was strong and lustie, and now when I am old and feeble, thou settest nothing by me. Therefore, who so doth any god in his youth, in his old age he shall not continue in the vertues

uortues which he posseſſed in his youth.

Of the Hares, and the Frogs.

ME say commonly, that as the time goeth, so much folkes goe, whereof Escp rehearseth such a fable, that he whiche beholdeth the euill of other, must haue patience of the euill which may come vpon himselfe. For sometimes as a hunter chased through the fields and wood, the Hares began to see for feare, and as they ran, they passed through a meadow full of frogges, and when the frogges saw the Hares run, they began also to run and flee as fast. Then one of the hares seeing them so fearfull, said to his fellowes: let vs be no more so fearefull, for we be not alone in dread, but all these frogges be in doubt as well as we: therefore we ought not to despaire, but trust and hope to liue, and if a little aduersity come vpon us, we must endeauour to beare it patiently, for the time will one day come, that we shall be out of all feare and danger. Therefore in the unhappy and unforntunate time, men ought not to distrust, but euer to be in hope, that a tyme of better hap will come: even as peace cometh after warre, and faire weather after raine.

Conclusions

200 children ought to keep the commandments of their parents and friends, but even then it is not safe to rely on them. There is a **Cast** between us and the other young here, and we must be very careful. We must have gone into the **Death** for the best, when we are afraid. We must have **Cast** to her now as this **Death** makes. We must that if the **Cast** will not come, we will **Cast** her. But I don't know that

she dore to him. When the Coate was gone, the
C Wolfe came to the doore : and the Kidde answered
him, Goe hence cuill and false beast, for well I see the
through the hole, that to haue me shou faine the
voice of my mother, and therefore I shall kepe me
wel from opening the doore. Thus god children ought
to mark and lay vp in their harts the precepts of their
parents. for many a one is lost and vndone for lacke
of obediencie.

Of the Poore Man and the Serpent

He that applies himselfe to doe other men harme
H ought not to thinke himselfe secure, wherefore
Eliz. rehearseth this Fable. There was a Ser-
pent which came into the house of a poore man, and
liued of that which fell from the poore mans table, for
the which thing there hapned great fortune to this
man, and he became very rich. But on a day this man
was angry against the Serpent, and tooke a swerd
Sword at him, wherefore the Serpent went out of the
house, and came no more thither againe. A little af-
ter this man fell againe into great povertie, and then
he knew, that by fortune of the Serpent he was be-
come rich, wherefore it repented him that he had
sworn after the Serpent. Then he went and tooke
a swerd to the Serpent, saying: I pray thee
that thou wouldest pardon me the offence that I have
done thee. And the Serpent said: Mour thou re-
quest of the swerd, I forgive thee. And so
long as I shall live, I shall remember thy swerd
so long as thou hast me alive, to smite them against
thee before thy daye cometh, when thou comest, shall come
to be poore, and ought thyfelfe and to infect every man.

17. 1. 1844
Sir, — I have the honor to thank you for your kind letter of the 14th, but I have not yet had time to consider it. I am constrained to say that the whole of your letter is very satisfactory. I am well aware that the King is not in a fit condition to receive visitors into me. It is not good to expose a patient to put himself in subjection to another. It were better he may be avenged of his adversary, for he will be compelled himself under the might of an angel, to submit to see his will.

On the Ape and the Lion.

Great callers by their high and loud cry, suppose there be to make folks afraid, as Esopre heareth by this present fable. There was an Asse which sometime met with a Lion, to whom he said: Let vs both goe vp to the top of a mountaine, and I shall shew thee how the beasts be afraid of me: and the Lion began to smile, and answered the Asse, goe

10

¶ And when the Hawke had sayd this, hee went into the temple, and when hee was come into the temple, hee sayd unto the people, that were within the temple, that hee was sent by the Holy Spirit to minste and summon them to the finall Judg. to which they came. And when they were all come to the seall, and entered into the temple, the Hawke did shut the gate, and put them all to death one after another. Wherefore this falleth welveth vnto us, how we must keepe our selves from all them which vnder faire saeming haue a faire heart; for those be hypocrites, and deceiuers of God and the world.

Of the Fox and the Lion.

LYC is well aduised that taketh warning by the
perill of other men, as this fable sheweth, of
a Lion which sometime fained himself sicke, and
when the beasts knew that the Lion was sick, they
would goe all to visit and see him as their King, and
incontinent as the beasts entred into his house to see
him, he devoured them. And when the Foxes were
come

come to the gate for to haue visited the Lion, they knew well the fallace and fальшоd of the Lion, and saluted him at the entry of the gate, but entred not within: and when the Lion saw that they would not enter into his house, he demanded of them why they would not come in. Then one of the feres said to him, We perceiue well by the traces, y all those beasts which haue entred into thy house come not out againe, wherefore we thinke, that if we shold once enter in, wee shold come no more out. He therefore is to be accounted wise, which taketh warning by other mens harms.

Of the Asse and the Wolfe.

Faith and truthe from an evill man is seldom to be erpected. As Esop rehearseth by this fable, of a Wolfe which visited an Asse which was very sick, the Wolfe began to seele and touch him, and demanded of him and said, My brother & friend, where about is thy soze? and the Asse said to him: even in that place where thou touchest: and then the Wolfe faining to helpe, began to bite and smitch him. Men must therefore beware of flatterers, for they say one thing, and doe another.

Of the Hedgehog and the three Kids.

Thus that he young ought not to mocke & scorne their elders, as Esop sheweth by this fable of three little Rates which mocked a great Hedgehogge which stood before a Wolfe: and when he perceived their scorning, he said vnto them, Ah poore rates, ye wot not wheresoe I bee, if yee wist and knew the peall, ye wold not mocke mee. Wherefore, when men see the great and mighty be fearesfull,

the

the leſſe and fable ought not to thinke themſelues ſafe and ſure: for when a towne is taken by hazard of war, the whole country about ought to tremble & be afraid.

Of the Man and the Lion

Man ought not to belieue the Painter, but the truth and the deed. As men may ſee by this preſent fable, of a man and a Lion, which had ſtrife together, and were in great diſſention, for to wit and know which of them was more ſtrong. The man ſaid he was stronger than the Lion, and for to haue his ſaying veriſied, ſhewed to the Lion a picture, whereaſ a man had viſtory over a Lion, and the picture of Samson the ſtrong. Then ſaid the Lion unto the man, if the Lions could make pictures as well as men, it ſhould be here shewen, how the Lion had viſtory over the man: and now (quoth he) I ſhall ſhew thee the prooſe hereof: then the Lion ledde the man to a great pit, and there they fought together, but the Lion cast the man into the pit, and ſubmitted him to his ſubiection, ſaying: Thou man, now knowest thou well which of vs two be the ſtronger, and therefore by the worke, the workman may be knowne.

Of the Camell and the Fly.

Hoſt that hath no might ought not to praise himſelfe, as Esop sheweth by this fable. It hapnes that a fly because of the Camels haire, leapt to the backe of the Camell which was loaden, and was borne of him all the day: and when they had gone a great way, and that the Camell came to his Inne, and was put in the Stable, the fly leapt from him to the

the ground beside the fote of the Camell; and then said to the Camell, I haue pitty of thee, and am come downe from thy back, because I would no more be burthenesome vnto thee. And the Camell said to the Fly, I thanke thee, howbeit I am not soze laden of thee. And therefore, of him which may not greatly hurt, little estimation is to be made.

Of the Ant and the Creker.

Necessary it is for every man to prouide for himselfe in summer, such things wherof he shall haue need in winter, as thou maist see by this present Fable. There was a Creket which in the winter time demanded of the Ant some corne to eat. And then the Ant said to the Creket, what hast thou done all the summer last past: and the Creket answered, I hauesung. Then said y Ant, Of my Corne thou gettest none: for if thou haue sung all the Summer, goe dance all the Winter. By which we learne, that there is a tyme ordained for labour, as well as a tyme for rest. For hee that will not worke when hee shoule, shall want when he would not.

Of the Pilgriim, and the sword.

On e euill man may be cause of great perill and losse to many folkes, as Esop rehearseth by this present fable. There was a Pilgrim which by chance found in the way a sword, and hee asked of the sword what is he that hath lost thee? And the sword answered to him, One man alone hath lost me, but many a one I haue lost. And therefore an euill man may well be lost, but ere he be lost he may well let many a one. For by euill man, may come into a countrey mans euils.

Of

Of the sheepe and the Crow.

None ought to doe iniurie, nor despise the poore innocents or simple ones: As rehearseth this present fable of a Crow, which set her selfe on the backe of a Sheepe. And when the Sheepe had borne her a great while, she said to her, thou shalt keep thy selfe well to set thee vpon a dogge. Then the Crow said to the Sheepe, thinkest thou not poore innocent, but that I wot well with whom I play: for I am old and malicious, and my kinde is to harne all innocents, and to be a friend vnto the euill. Wherefore this Fable sheweth, that there be folke of such kinde as they will doe no god worke, but onely let and hinder the innocent and simple.

Of the Tree and the Reed.

None ought to be proud against his Lord, but to humble himselfe vntohim, as rehearseth this present Fable, of a great Tree which would never bow for any winde, and the Reed which was at his foot, bowed enery way euuen as the winde pleased. Whereupon the Tree said to the Reed, why doest thou not stand still as I doe: and the Reed answered, I haue not the might that thou hast. And the Tree said to the Reed proudly, then haue I more strength than thou. And anon after, there came a great wind which threwe downe the said Tree to the ground, and the Reed abode vp still. Thus we learne hereby, that the proud eres trey be aware are suddenly throwne downe, and the humble many times are exalted.

The end of the fourth booke.

Here

Here beginneth the fift Booke, wherof the fift Fable is of the Mule, the Wolfe and the Fox.

MEN call many folke Asses that bee very subtile and wile, and many thinke themselues wise, which deserve to be accounted Asses as appeareth by this Fable: there was a Mule which ate grasse in a meddow neare a great Forrest, to whom came a Fox, which demanded of him and said: What art thou? And the Mule answered, I am a beast. And the Fox said, I doe not aske that of thee, but I aske who was thy father? and the Mule answered, My great father was a Wolfe. And the Fox said againe, I doe not aske that, but onely that thou tell me what is thy name. And the Mule said I know not because I was little when my father dyed: neverthelesse to the end that my name shold not bee forgotten, my father made it to bee written vnder my left foot behinde, wherefore if thou wilt know my name, looke vnder my foote. And when the Fox understood the falsehood of the Mule, he went againe into the Forrest and met the Wolfe, to whom he said: Ha miscreant beast, what doest thou here? come with me, and into thy bands I shall put a good prey to fill thy belly. Looke in yonder meddow, and there thou shalt find a good fat bank, with that whiche thy hunger may bee satisfied. The Wolfe went presently into the meddow, and stading there the Mule, he said vnto him in this manner: Who art thou? and the

Mule

Mule answered the Wolfe, saying, I am a Beast. The Wolfe said to him, that is not the thing whiche I aske of thee, but tell me now thou art named. The Mule said, I wot not, but neverthelesse, if thou wilest know my name, thou shalt find it written vnder my left foot behinde. Then the Wolfe said, I pray thee shew it me, and the Mule lift vp his foot and as the Wolfe looked thereon, the Mule gaue him such a stroake thers with on the fore head, that almost the braunes fell out of his head. And then the Fox which was behinde a bow and saw all the matter, began to laugh, and mocke the Wolfe, saying: Foul beast, thou wottest well that thou canst not read, wherefore euill thereof is come to thee, thy selfe being cause of it. For none ought to take vpon him the thing, whiche he cannot doe, lest by shewing his ignorance he be willing to be mocked for his labour.

Of the Boare and the Wolfe.

THERE are some that presume for to be great persones; and dispraise their owne parents, whiche at the last doe become poore, and fall into great dishonour: as Esop sheweth by this fable. There was a Boare among a heard of Swine, and for to haue dominion and lordship ouer them, hee began to make a great rumor and shewed his great teeth to make the other swine afraid: but because they knew him, they set nought by him, wherefore he was much displeased; and went thence vnto the heard of sheepe and Lambs. And when he was there, he began to make a great rumor, and shewed them his great teeth. And when the Lambs heard him, they were very much afraid, and began to shake for feare. Then said the

Boare

Mule

Boze within himselfe, Here is the place wherein I must abide and dweli, for here I shall be greatly woy shippes, for eucry one quaketh for feare of me. Then came the Wolfe thither for to haue gotten some prey, and the lambes began to flee : but the boze as proud would not stirre him, ne goe from the place because he supposed himselfe Lord, but the Wolfe tooke him, and bare him into the wood for to eat him. And as the Wolfe bare him, it happened that he passed before the heard of swine which the boze had left, and when the boze perceiued and knew them, hee cryed aloud and prayed them for Gods loue that they would helpe him, saying, that without their helpe he was but dead. And then the swine all with one consent, went and recovered their fellow, and slew the Wolfe. When the Boze was thus deliuered, and saw himselfe among the swine, he began to haue shame, because he was thus departed and gon from their fellowshippe, and said to them, My brethren and friends, I am well worthy to suffer this paine, because I haue gone and departed from you. Wherefore, he that is well, ought so to keepe himselfe, for many by pride couet to be great Lords, and oft fall thereby into great pouerfie.

Of the Fox and the Cocke.

Oftentimes much speech hurteth, as rehearseth this fable. There was a Fox which came to a Cocke and said, I woulde faine know if thou canst sing, as well as thy father could. And the Cocke shut his eyes and began to crow and sing. And then the Fox caught him and carried him away. And the people of the towne cried and said, the fox beareth away the

Cocks.

Cocke. Then the Cocke said this to the fox, My Lord, understandest thou not that the people say, thou bearest away their cocke, tell to them that it is thine and not theirs. An as the fox said, It is not yours but mine, the Cocke escaped from the foxes mouth, and flew up into a tree. And then the Cocke said to the fox, Now thou liest, for I am theirs and not thine. And then the fox began to hit the earth both with his mouth and head, saying, Mouth thou hast spoken too much, thou mightest have eaten the Cocke, had it not bene for thy many words. Thus we see that overmuch talking letteth, and too much crowing smarteth keepe thy selfe therefore from overmany words, lest afterward it iepant thee.

Of the Dragon and the Labourer.

None ought to render euill for good, and ther that helpe, ought not to be hurt, as this fable sheweth, of a Dragon which was within a river and as the riuier was diminished of water, the Dragon abode at the riuier, which was all drye, and thus for lacke of water hee could not stirre him. A labourer or villaine came that way, and demanded of the Dragon, saying: what dost thou here? and the Dragon said, herc I am without water, without the which I cannot moue, but if thou wilt bind me, and set me upon thy Asse, and lead me into a riuier, I will give thee abundance of gold and siluer: and the villaine for couetousnesse bound him and led him into the riuier: and when he had unbound him, hee demanded of him his salarie or payement. The Dragon said to him, because thou hast unbound me thou wyl bee paid, and because that I am now hungry, I will eat thee: and

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the

the Villaine answered and said, for my labour will thou eat and devoure me? And as they triued together, the for being within the Forrest, and hearing their questioning, came to him and said in this manner. Strive ye no more together, for I will accept and make peace betwixt you, let each of you tell to me his reason, for to wot which of you haue right. And when each of them had told his tale. The for said to the Villaine, shew to me how thou vnderest the Dragon, that I may giue thereof a lawfull sentence. And the Villaine, set the Dragon vpon his alle, and bound hym as he did before. Then the for demanded of the Dragon, held he the so fast bound as thou art now? and the Dragon answered, Dea my Lord, am I yet more hard. And the for said to the Villaine, bind her yet more harder, for he that well bindeth well he can unbind. And when the Dragon was fast bound, the for said to the Villaine, bearc him againe where thou didst first bande him, and there leue him bound as he is now, and so he shall not eat and devoure the. For he that doth euill, shall be rewarded with euill: and they that offer harme to the poore shall haue punishment from God.

Of the Fox and the Cat.

Myth there be which aduance themselves, and I thinke that they be wise and subtil, which be starke fooles and knwo nothing, as rehearseth this present Fable, of a for that sometime met with a Cat, to whom he said, By Gossyp, God give you good day. And the Cat said, By Lord, God give you good life. And then the for demanded of him:

my

my gossyp, what canst thou doe? And the Cat said unto him, I can leape a little, and the for said to him, certainly thou art not worthy to live, because thou canst doe nothing. And because that the Cat was angry at the Forrs words, he demanded of the For and said, Coalp what canst thou doe? A thousand slywy wiles haue I, said the For, for I haue a sache full of sciences and wiles, and I am so great a scholler that none can deceiue me. And as they were thus talking together, the Cat perceiued a Knight comming towards them, which had many Dogges with hym, wherefore he said to the For, my gossyp, certainly I see a Knight comming hitherward, which hath with hym many dogges, the which as ye know be our enemies. The for answered, By gossyp, thou speakest like a coward, and one that is affraid, let hym come, and care not thou. And incontinent the dogges perceiued the cat and the for, and begante run upon them: and when the for saw them come, he said to the Cat: Let vs alr gossyp, to whom the Cat answered: certainly gossyp there is no need: neverthelesse the for believed not the Cat, but fled, and ran as fast as he could to sauе hym, and the Cat leapt vp into a tree and sauēd her selfe. Now shall we see who shall play best for to preserue and sauē hymselfe. When the Cat was vpon the tree, she looked about her, and saw how the dogges held the for with their teeth to whom she cried and said, O my gossyp and subtil for, of a thousand wiles that thou canst doe, let us now see one of them. The for answered not, but he was killed of the dogges, and the Cat escaped. Wherefore the wise ought not to dispraise the

simble, for som are suppesed to be wise, and yet are very stoles.

Of the HecGoat and the Wolfe.

HE that is fable, ought not to arm himself. Against the st. ong, & reharseth this fable, of a Wolfe which somme tyme ranne fast after a hee Goate, and the hee Goate for to save himselfe leapt upon a rocke, and the Wolfe besieged him. And after when they had dwelled there i no or three daies, the Wolfe began to war hungry, and the goat to have chirst. And thus the Wolfe went to eat, and the Goat to drinke. And as the Goat drinke, he saw his shadow in the water, and beholding his shadow, said thus within himselfe, Hast thou so faire legges, so faire a beard, and so faire hornes, and hast scared of the Wolfe? If it happen that he come againe, I will charge him well, and keepe him well, and he shall have no charge over me. And the Wolfe which held his peace, and harkned what he said, tooke hym by one of his legges saying thus: What wordes be these that thou doest say brother hee Goate? And when the goat saw that he was taken tardy, hee thus answered the Wolfe, O my Lord, I say nothing, haue pitty on me, I know well that I haue offendid i notwithstanding, the Wolfe tooke hym by the necke and strangled hym. Wherefore it is a very great to ly see those that are feeble, to make any warre against the mighty.

On the Wolfe and the Asse.

None ought to beleve lightly the counsell of him wheron he mindeth to hart, & yee may see by this fable. There was a Wolfe which met with an Asse, to whom hee said, O my brother, I am hungry,

hungry, wherefore I must needs eate thee. And the Asse answered him right gently. My Lord, with me thou maist doe what thou wilt, for if thou eatest me, thou shalt put me out of great paine: but I pray thee, if thou wilt eat me, that thou vouchsafe to eat, me out of the high way: for well thou knowest that I bring home raisins from the Elme, and the corne from the fields, also thou knowest that I beare home the wood from the Forrest, and when my Master will edifi some building, I must goe fetch the stones from the mountaine, and also I beare the corne to the mill, and after I beare home the meale, and bytely I was borne in a cursed houre, for to all paine, and to all labour I am subiect: for the which I would not that thou sholdest eat me here in the high way, for the great shame that might come thereof to me: but I instantly require thee, that thou wilt heare my counsell, namely, that we goe into the forest, and thou shalt bind me by the brest as thy servant, and I shal bind thee by the neck as my master, and thou shal leade me before thee into the wood wheresoever thou wilt, to the end that there thou maist more secretly eat me. To this the Wolfe accorded, and said, I am willing to doe so. And when they were come into the forest, they bound each other in the manner as is aforesaid. And when they were bound, the Wolfe said to the Asse, goe whither thou wilt, and goe before to hew the way, and the Asse went before, and led the Wolfe into the right way of his master's house. And when the Wolfe began to know the way, hee said to the Asse: We goe not the right way. To the which the Asse answered, My Lord, say not so, for

certainely this is the right way, but for all that the Wolfe would haue gone another way. Neverthelesse, the Asse led him to the house of his Master, and as his Master and all his men saw the Asse draw the Wolfe after him, and would haue entred into the house, they came out with clubs and stanes, and smote on the Wolfe, and as one of them would haue smitten a great stroake upon the Wolfe's head, he brake the cord wherwith he was bound, and so he escaped and ranne away from them so's hart and beaten. And the Asse for great iev that he was so escaped from the Wolfe, began to sing, and the Wolfe which was uppon the mountaine, hearing the voice of the Asse, began to say to himselfe: thou maiest be merric and glad, but I shall keepe thee well another tyme. that thou shalt not bind me as thou hast done. And therfore it is a great folly to beleue the counsell of him whome men would haue, and to put himselfe in his subiecction. He that hath heene once beguiled, must take heed another tyme, for he to whom men purpose to doe some caill turne, when they haue him at aduantage, shew it uskep them on thaire r syde.

Of the Serpent and the Labourer.

The author of this booke rehearseth such another fable, and of such meaning as the precedent, that is to wit, that men shold not beleue him whome they haue done euill, saying: that sometime a harwest tyme a labourer went to see his goods in the feldes, the which met in his way a Serpent, and with a stasse which he bare in his hand, smote the said Serpent, and gaue him such a stroake on the head, that he almost kew him. Then the Serpent feling himself

selfe soze hart, hee went from the man, and entred into his house, & said vnto the Labourer, O euill friend thou hast beaten me, but I warne thee, that thou never beleue him whome thou hast done any euill. Of which words the labourer made little account, and went forth on his way. It shortly besell, that this Labourer went agayne that way soz to eare his ground. To whom the Serpent said, O my friend, whither goest thou? and the labourer said vnto him, I goe to eare and plow my ground. And he said vnto him, sowe not to much; for this yere shall be full of raine, and great abundance of water shall fall. But the labourer said, I beleue not him whome I haue sometime done any euill, and without moe words, the labourer went forth on his way, and beleeved not the serpent, but made all his ground to be sowed with as much corne as he myght. And the same yere fell great stote of water, wherfore the said Labourer had but little corne, for the most part of the corne that he had sowne, perished because of the great raine. And the next yere following, as the Labourer passed by the hole of the aforesaid Serpent, and went to sow his ground, the Serpent demanded of him, My friend, whither goest thou? The Labourer answered, I goe to sow my ground with corne and other graine, such as I hope shall be necessarie for me in tyme to come. Then said the Serpent, My friend, sow but litte corne, for the summer next comming shall be so yote, that by drynesse and heate, all the corne sowne in the earth shall perish: but beleue not him to whom thou hast done any euill. And without any moe speech the Labourer went and thought of the words of the serpent

serpent, and wéning that the serpent had said so to deceiue him, he sowed as much corne and other graine as he myght, and it happened that the Summer next follo'wing was such as is abovesaid, wherfore the man was beguiled, for he gathered the same yéere nothing. The next yéere following, the said labourer went agayne to care his ground: and as the serpent saw him come, he demanded of the Labourer in this manner: My friend, whi her geest thou? Then answered the labourer, I gse to care my land. Then said the serpent, My friend, sow not too much, ne too little of corne and other graine, sow betweene both: Neuerthelesse, beleue not him unto whom thou hast done euill: and I tell thee that this yéere shall be mox temperate and fertile of all manner of corne that thou sowest. The labourer had no sooner heard these words, but soþly with he went his way, and did as the serpent had said, and that yéere he gathered much good, because of the good disposition of the tyme. And on aday the same yéere, the Serpent met the same labourer comming from haruest, unto whom he said, Now say my friend, hast thou not found this yéere great plenty of good, as I told thee before? And the labourer answered, yea certainly, wherof I thanke thee. And then the serpent demanded of him remuneracion, or reward. And the labourer demanded what he wuld haue, the serpent said, I demaide of the nothing, but onely that to morrow in the morwing thou send me a dishfull of milke by some of thy children. And then the serpent shewed the labourer the hole of his dwelling, and said unto him, Tell thy sonne that he bring the milke hither,

but

but take heed to that, the other while I told thee that thou beleuest not him to whom thou hast done euill. And anon after, when these things were said, the labourer went homeward, and in the morwing he tooke his sonne a dishfull of milke, and he carried it to the serpent, and set it before the hole: and the serpent came out, and slew the childe with his venomes. And when the labourer came to the field, passing by the hole of the said serpent, he found his sonne lying dead upon the ground. Then the labourer began to cry with a loud voice, as one full of sorrow or heauiness, saying: Ha cursed & pullserpent, venomous and false traitor, thou hast deceived me. A wicked and deceitfull beast, full of contagious euill, thou hast slaine my sonne. And the serpent said unto him, I will well that thou know that I haue not slaine him sorrowfully, ne w thout cause, but for to avenge me of the hart that thou hast done to me without cause, and hast not intended it. Remembrest thou not how oft I haue said unto thee, that thou shouldest not beleue him whan thou hast done euill? Rememb-
er it now that I am avenged of thee. This Fable sheweth, how men ought not to beleue or give any credit to them whom they haue done some harme in tyme past. For old hatred is sone riued, and malice will not be satisfied without working euill.

Of the Fox, the Wolfe, and the Lion.

THE that hath bens endamaged by another, ought not to take vengeance by the tongue, in giving iniurious words, because such vengeance is dishonest, as this present fable following sheweth. Some-
time

tyme there was a Fox that ate fish in a riuere. It hap-
ned that the Wolfe came that way, and when he saw
the fox which ate with so great appetite, he began
to say, my brother gloue me some fish, And the Fox
answered him, Alas my Lord, It behoueth not that
ye eat the reelefe of my table, but for the worship of
your person I shall counselli you well. Doe so much
as get you a basket, and I shall teach you how yee
shall take fish, to the end that yee may alwaies take
some when yee be hungry. And the Wolfe went into
the street, and stole a basket, and brought it with him,
and the fox tooke the basket, and bound it with a cord
at the wolves taile, and when it was well bound, the
Fox said to the Wolfe, goe you into the riuere, & I shall
take heed to the basket. And the Wolfe did as the fox
bad him, and as the Wolfe was going within the wa-
ter, the Fox by his malice filled the basket full of
stones, and when the basket was full, the Fox said
to the Wolfe: Certainly my Lord, I may no more
lift, ne hold the basket so full: for it is full of fish:
and the Wolfe knowing that the fox had said truth,
said, I render thankes to the gods, that once I may
see and learne the excellent art of fising. And then
the fox said to him. My Lord, abide you here, and
I shall fetch some to helpe vs to take the fish out of
the basket. And in saying these words, the Fox
ran into the streete, where he found diuers men, to
whom he said in this manner: What doe you here?
Wha stand ye idle? See yonder is the Wolfe which
ate your Shepe, your Lambes and your beasts, and
now he taketh your fish out of the riuere, and eateth
it. And then all the men came together, some with
slinges

slinges, and some with bowes, and other with staves
to the riuere, where they found the Wolfe, whom they
beat outrageously. And when the poore Wolfe saw
himselfe thus oppressed and beaten with stroakes, he
began with all his strength and might to draw, and
supposed to haue carried awy the basket, but so strong-
ly he drew, that he pulled his taile from his arse, and
very hardly scaped with his life. In the meane time
it happened that the Lion which was King ouer all
beasts, was soore sick, and the Wolfe thinking to be
quit with the fox, went for to see him as his Lord:
And when he came there, he saluted the Lion, say-
ing unto him thus: My King I salute you. please you
to know that I haue gone round about the
country and Prouince, and in all places of it, for to
sake medicines profitable for you, for to recover
your health, but nothing haue I found good for your
sicknesse, but onely the skiane of Reynard the fox,
fierce proud and malicious, whiche is to your body
medicinall, but he disdainteth to come hither and see
you, but ye may call him to counsell, and when he is
come, let his skiane be taken from him, and then let
him run whither he will; and that faire skin whiche
is so wholesome, yee shall cause it to be bound vpon
your body, and within fewe daies after, it shall make
you in as good health as ever you were. And when
he had said these words, hee departed from the Lion
and took his leaue: but ene he supposed that the
fox had heard him, and so he did, for hee was within
a tariare nigh vnto the place, where he heard all the
proposition of the Wolfe, to the which he did pro-
vide a remedy, and great preseruation: Fox as sonie
as

as the Wolfe was departed from the Lion, the Fox went into the fields, and in the high-way he found a great dunghill, within the which hee put himselfe. And when he supposed himselfe to be defiled and dagled enough, hee cam ne thus arrayed unto the lodge of the Lion, whom he saluted as his soueraigne Lord, saying to him in this manner: Sir King, God giue you god health, and the Lion answered, God save the me swete friend, come neare and kisse me, and after I shall tell thee some secret, which I would not that every one should know. To whiche the Fox said in this manner, ah sir King be not displeased, for I am soule arrayed and all to dagled, by reason of the great way whiche I haue gone, seeking all about for some good medicine to helpe you, wherefore it behoueth me not to be so neare your person: for the sminke of the dung woulde grieue your person, and molest the great sicknesse which you haue: but deere Sir, if it please you ere ever I come neare to your roiall maiestie, I shall bathe and make me cleane, and then I shall come againe, and present my selfe before thy noble person: notwithstanding all this, let it please thee to wit and know, that I come from all the countries hereabout, and from all the realms adioyning to this prouince, for to see if I could finde some god medicine needfull for thy sicknesse, and to recover thy health: but certaintely I can finde no better counsell, than the counsell of an ancient Greek with a great long beard, a man of great wisedome and experiance, who told me that in this prouince is a Wolfe without a talle, the which hath lost his talle by vertue of the medicinie that is in him, for the which thing it is very

need.

needfull and expedient, that ye make this Wolfe to come before you, that by him you may recover your former health: and when he is come, dissemble and call him to counsell, and say that it shall be much for his worship and profit: and as he shall bee neare unto you, cast vpon him your armed fete, and as swiftly as ye may, pull the skinne from the body of him, and keape it whole, saue only ye shall leue the head and fete, and then lef him goe his way to seeke his forture: and forthwith, when yee haue the skinne hot and warme, ye shall bind it about your bodie, and ere long time be passed, your health shall be restored to you againe, and you shall be whole as you were before. And then the Fox take his leue of the King, and departed thence againe unto his tarriar, whone after came the Wolfe to see the Lion, and incontingent the Lion called the Wolfe to counsell, and fastened softly his foot on him, and dispoiled the Wolfe of all his skinne, saue onely his head and fete, and after the Lion bound it all warme about his bell, and the Wolfe ran away shannes, wherefore he had not enough to defend him from the flies, which vexed him very soore, and for the great distresse that he felt because of the flies that ate his flesh, hee was wod, and ranne vnder a hill vpon the which the Fox was. And when the Fox saw him hee began to laugh and mocke at the Wolfe, saying aloude, wha art thou that passest, there with such a faire hood on thy head: and with right faire gloves on thy hands, and shooes on thy fete: Stay, stay a while and hearken what I shall say to thee. When thou wentest and camest before the Kings house, thou wert blessed of the Lord, and

and when thou wast at the Court, thou hadst many good words, and good talking of all the world. And therefore my gossip, be it euill or good, thou must let all passe, and haue patience in thysse aduersitie. This fable sheweth vnto vs, that if any herte, or endamaged by some other, he must not avenge himselfe by his tongue for to make any treason, ne for to say of them any harme or blasphemie, for we ought to consider, that whicheuer maketh the pit readie for his brother, oft it hapneth, that he himselfe falleth in the same, and is beaten with the same rod he made for another.

Of the Wolfe which let a fart.

It is folly to thinke more than a man ought to doe, for whatsoever a foole thinketh, it seemeth to him that it shall be so: As it appeareth by this fable, of a Wolfe, which sometime rose early in the morning, and after he was risen from his couch, he stetched himselfe and let a great fart, and began to say to himselfe, Thanked bee the gods for these good tydings, this day I shall be fortunate and happy, as mine arse singeth to me. And then he deparcked from his lodging, and began to walke abzond. And as he went on his way, he found a sacke full of tallow which a woman had let fall, and with his fot he turned it vpside downe, saying to himselfe, I shall not eat thee, for thou shouldest hurt my tender stomacke, I shall fare this day more delicious and farre better I know it well, for mine arse did sing so to me. And with these words he went his way, and anon after he found a great piece of Bacon well salted, which hee turned vpside downe, and when hee had turned and tolled

it enough, he said, I disdaine to eat of this meat, because it would make me drinke to much, for it is salt: and as mine arse sang to me lately, I shall eat this day better and more delicious meat: and there he began to walke further, & as he entred into a faire meddow, he saw a Mare and her foale with her, and said to himselfe, I render thanks vnto the gods, for the goodness that they send me, say well I wist, and was certayne, that this day I shold find some precious meat. Then he came neare the Mare and said to her, Certainly suster I must eat thy child. And the Mare said, Doe my brother what shall please thee, but first I pray thee doe me ones pleasure, I haue often heard say, that thou art a god Surgeon, therefore I desire thee that thou wilst helpe my fot, for as I passed yester day through the forrest, a thorn entred into my fot behinde, which greate me very sore, I pray thee therefore before thou eat my foale to pull the same out of my fot. And the Wolfe said, That shall I gladly doe good master, shew me thy fot, And as the Mare leuued the Wolfe her foale she gaue him such a stroke betwixt the ries, that he was alstened and fell flat to the ground, and by this meanes was her foale saued: and a long time after, was the Wolfe lying vpon the earth for dead, and when he was come againe to himselfe, and that he could speake, he said: I care not for thys mishap, say well I wot that yet this day I shall eat and be well filled with delicious meat: & in buring these wordes, he stoopt vp himselfe, and so departed. And hausing walke a space, he found (by chance) a couple of rauens fighting vna meadow, that with their heenes smote

and when thou wakst at the Court, thou hadst many good words, and good talking of all the world. And therefore my gosslip, be it euill or good, thou my selfe am all passe, and haue patience in thysse aduersitie. This fable sheweth vnto vs, that if any hurt, or endamaged by some other, he mynt not avenge hymselfe by his tongue for to make any treason, ne for to say of them any harme or blasphemey, for we myght to consider, that wh- soever maketh the pit readie for his brother, oft it hapneth, that he hymselfe falleth in the same, and is beaten with the same rod he made for another.

Of the Wolfe which let a fart.

IT is folly to thinke more than a man ought to doe, for whatsoever a foole thinketh, it seemeth to him that it shall be so: As it appeareth by this fable, of a Wolfe, which sometime rose early in the morning, and after he was risen from his couch, he stretched hym selfe and let a great fart, and began to say to himselfe, Thanked bee the gods for these god tydings, this day I shall be fortunate and happy, as mine arse singeth to me. And then he departed from his lodgynge, and began to walke abzoad. And as he went on his way, he found a sacke full of fallew which a woman had let fall, and with his foot he turned it upside downe, saying to himselfe, I shall not eat thee, for thou shouldest hurt my tender stomacke, I shall fare this day more delicious and farre better I know it well: for mine arse did sing so to me. And with these words he went his way, and anon after he found a great piece of Bacon well salted, which hee turned upside downe, and when hee had turned and tould

it enough, he laid, I disdaine to eat of this meate, because it would make me drinke to much, for it is salt: and as mine arse sang to me lately, I shall eat this day better and more delicious meate: and therfore he began to walke further, & as he entred into a faires meddow, he saw a Mare and her foale with her, and said to himselfe, I render thanks vnto the gods, for the goodnesse that they send me, for well I wist, and was certayne, that this day I shoulde find some precious meate. Then he came neare the Mare and said to her. Certaintly sister I mynt eat thy child. And the Mare said, Doe my brother what shall please thee, but first I pray thee doe me ons pleasure, I haue often heard say, that thou art a god Surgeon, therefore I desire thee that thou wylt helpe my foot, for as I passed yester day through the forrest, a thorn entred into my foot behinde, which gredach me very sore, I pray thee therefore before thou eat my foale to pull the same out of my foot. And the Wolfe said, That shall I gladly doe good sister, shew me thy foot, And as the Mare shewed the Wolfe her foote he gaue him such a stroke betwixt the ries, that he was astened and fell flat to the ground, and by this meanes was her foale saved: and a long tyme after, was the Wolfe lying vpon the earth for dead, and when he was come againe to hymselfe, and that he could speake, he said: I care not for thys mishap, for well I wot that yet this day I shall eat and be well filled with delicious meat: & in bitering these wordes, he stisted vp hymselfe, and so departed. And having walked a space, he found (by chance) a couple of rams fighting in a meddow, that with their heynes smote

each other. Then the Wolfe said within himselfe: Blessed be God that now I shall be thoroughly satisfied. He then came neere the two Rammes and said, Certainly, I shall eat one of you. And one of them said vnto him, By Lord doe all that pleaseth you, but first you must give vs a sentence of a processe of law which is betwixt vs: And the Wolfe answered, That with right good will he world doe it: And after said vnto them, By Lords tell me your cases, that I may the better giue sentence of your difference and question. And then one of them began to say, By Lord, This meadow was belonging to our Father, and because he died without making any ordinance or testament, we be now in debate and strife for the parting of it: wherefore we pray thee that thou wouldest make an accord betwixt vs, so that peace may be on either side. And then the Wolfe demanded of the Rammes, how their question might be accorded: Right well, said one of them, by the way that I shall tell thee, if thou wilt heare me. We will be at the two ends of the meddow, and thou shalt be in the midst of it, and from the end of the meddow wee both shall run toward you, & he that shall first come to you, shalbe Lord of this meddow, and the last shalbe thine. Well said the Wolfe, Thine aduise is good, and well proposed: Let vs see now who shall come first to me. Then went the two Rams to the end of the meddow, and both at once began to runne toward the Wolfe, and with all their might came and gaue two such benignant strokes, both at once againe both his sides, that almoft they brake his heart within his belly, and there fell vpon the poore Wolfe all affonied, and the rams

rams went their way. And when hee was come againe to himselfe, he tooke courage, and departed, saying thus vnto himselfe, Yet shall I this day eat some good dainty meat. He had not long walked but hee found a Sow and her small pigges with her, and incontinent as soone as he saw her he said: Thanks bee to the gods that I shall this day eat and fill my belly with good meat, and shal haue good luck: and in saying that he approached to the Sow, and said to her, By sicker, I must eat some of thy young pigges: and the Sow said to him, By Lord, I am content, eat what shall please you, but ere you eat, I pray that they may be baptizid, and made cleane in pure and faire water: and the Wolfe said, Shew me the water, and I will wash and baptize them well: then the Sow led him to a riuier where was a faire mill, and as the Wolfe was vpon a little bridge of the said mill, and that he woulde haue taken a pigge, the Sow thrall the Wolfe into the water with her head, and for the swiftnesse of the water, hee must needs passe vnder the wheele of the said mill, but God knowes whether the wings of the mill did beat him well or not, yet as soone as hee might, hee ranne his way, and as he ran he said to himselfe, I care not for so little shame, sith I shall eat my belly full of delicious meat, as mine ase did sing early to me. And as hee passed through the street he saw some Sheepe, and as the Sheepe saw him, they entred into a stable, and when the Wolfe camc there, hee said vnto them in this manner, God save you my sisters, I must eat one of you, to the end that my great hunger may be fully satisfied. Then said they vnto him, Certainly

My Lord, you are welcome to Haute, for we be comis
hicer to holde a great solemnite, and therfore we
desire you that you pontifically wold sing, and after
the service compleate and finished, do your pleasure
with one of vs. The Wolfe for vaine glory, faining
to be a Prelate, began to sing and howle aloud be-
fore the shape; and when the men of the towne heard
the howle o the Wolfe, they came into the stable with
great stakes, and so lard upon the Wolfe that he
could hardly goe. nevirthelasse, he escaped and went
under a great tree vpon which stode a man
that hewed downe the boughes therer. The Wolfe
then began to sigh sore, and to make great sorrow
for his evill hap and said: Oh Iupiter. How many
evils haue I had and escaped? But I know it is
long of my selfe and by mine owne meane and proud
thoughts; for this day in the morning I found a sack
full of Tallow, which I disdained, and anon after
teat a piece of bacon, which I would not eat for
feare of great thise, and because of foolish con-
ceit: so that the evill that happeneth to me, is rightly
bewallowed. My father was neuer Phylitian, nor
Leach, neither haue I euer studid or learned the
Science of Physiche, therfore if ther hayned any
cud to me when I wold haue drawne the thorne
out of the Spares soote, it is well unployed. Also my
father was neuer patnake nor bishop, nor euer
knew any letter in the bishpe, and yet I presumed and
told upon me to bee sacrifice, and to sing before the
gods, faining my selfe a Prelate; but after my deser-
ving I haue had no reward: also my father was ne-
uer Lawyer vpp Justice, and yet I wold take vpon
me

me to be a great Justice. But I knew neuer neither
A. ne B. and therfore the evill that is come to me
is most right. O Iupiter, I am worthy of a very great
punishment for my offences. Send thou now to mee
from thy high thron a sword, or other weapon, wher-
with I may strongly punish and beat my selfe by
great penance, for well worthy I am to receive a
greater punishment. Now the good man being vpon
the tree, and hearing all these words of the Wolfe, said
nothing. And when the Wolfe had made an end of
his sighings & complaints, the good man tolde his axe
wherewith he had cut away the dead branches of the
tree, and cast it vpon the Wolfe, and it fell vpon his
backe in such manner, that the Wolfe turned vpside
downe with his face upward, in such sort that he lay
as if he had bene stark dead. And after he was re-
vived againe, he looked vp toward heauen, and began
thus to cry out, Ha Iupiter, I now see wel that thou
hast heard my prayer. And by earnest looking vp, he
espied the man which sat in the tree, and thinking
him to be Iupiter, he presently fled toward the forrest
as fast as he could, being very soore hurt and wounded:
and ever after he became more meete and humble,
than before he was fierce and proud. By this fable
men may see, that many things fall out which a foole
thinketh not on. And it sheweth to vs, that when any
little good hap falleth vnto vs, we ought not to refuse
it in hope of better fortune: it likewise sheweth that
none are so take vpon them to doe that which they
hane noskill to doe.

Of the eniuious Dogge.

NO man ought to haue enuy at other mens good fortune, as appeareth by this fable of an eniuious dogge which went into a stable of Dren, because that they shold not enter in for to eat of the hay. And then the Dren said unto him, Thou art euill and perverse to haue enuy of other mens good, the which is to us needfull and profitable, for thy kind is not to eat hay. And thus he did of a great bone which he held in his mouth he would not leave it, because of the enuy of another dogge beirg hard by. This fable therefore teacheth us, that it behoueth every one to keepe himselfe from the company of an eniuious person.

Of the Wolfe and the hungry Dogge.

THERE be some that think to winne, which often happen to lose, for it is commonly said, that as much spendeth the niggard as the liberal, as it appeareth by this fable, of a man which had a great flocke of swape, and also he had a dogge for to keepe them from the Wolues. To this dogge he gaue no meat for the great auarice that he had, and therefore the Wolfe on a day came to the Dogge, and demanded of him the reason why he was so leane, and said unto him, I see well that thou art ready to starue through hunger, by reason that thy master giueth thee no meat by his scarcity, but if thou wilt beleue me, I shall give thee good counsell. And the Dogge said to him, Certainly I lacke greatly good counsell. Then the Wolfe said to him, This shalt thou doe, Let me take a Lambe, and when I shall haue it, I shall run away,

away, and when thou seekest me, make semblance to run after me, and faine thy selfe that thou canst not ouertake me for lacke and default of meat, which maketh thee so feble. And thus when the Shepheard shall see that thou maiest not run because of thy great feblenesse and debilitie of body, he shall tell thy Lord that thou maiest not recover the lambe because thou art so leane and hungry, and by this meane thou shalt haue thy belly full of meat. The dogge then accorded with the Wolfe, and each of them did as abovesaid. And when the Shepheard saw the dogge fall, he supposed well that hunger was the cause of it, for the which cause when he came home he told his master, and he vnderstood it he said as a man wroth for shame, I will that from henceforth you give him bread enough, and then every day the same dogge, had sops of bread and drye bread enough, whereby he got strength and vigor againe. It hapned within a while after, that the Wolfe came againe to the Dogge and said to him, I perceue well that I gaue thee good counsell. And the dogge said to the Wolfe, My brother thou sayest truth, wherefore I thank thee much, for of it I had great rede. And then the Wolfe said to him, If thou wilt, I shall give thee yet better counsell. And the Dogge answered him, With a very good will I shall heare it, and if it be good I shall doe after it. Then said the Wolfe to him, Give me leau to take another Lambe, and doe thou runne after me for to haue it from me, and to bite me, and I shall violently overthow thee with thy feete upward as he that hath no puissance and strength, and yet notwithstanding all this, I will not hurt thee

Welcom be we hardy, and good shall hap to thee. And when thy masters servants shall haue scene thy diligence they shall shalv thy master, how that thou shal kepe full well his fold, if thou be well nourished. And then the dogge answered the Wolfe, that he was content. And as it was said, right so it was done, and both of them made god diligence: the Wolfe ranne away with the Lamb, and the dogge ran after and ouertooke him, and bit him faintly, and the Wolfe ouerthrew the Dogge vppside downe to the ground. And when the Shepheard saw the Wolfe gane such strokis vpon the Dogge, the Shepheard said certaintly we haue a good dogge, we must tell his diligence to our master, and how he bit the Wolfe, and how he was ouerthrust, and yet said certaintly, if he had ouer meat enough, the Wolfe had not borune away the Lamb. Then the Lord commanded to gane him plenty of meat, wherof the dogge took agayne all his strength: And within a while, after the Wolfe came againe to the Dogge, and said unto him in this maner, By brother, haue I not givyn to thee good counseil? And the dogge said, Certainly thou hast, for whiche I thank thee. Then the Wolfe said to the Dog, I pray thee my brother, that thou wolt per giv me another Lamb. And the dog said to him, Certainly my brother it may suffice thee to haue had two of them. Then said the Wolfe, at the least thou shal for me haue answere for my laboure and salary. What shal thou not, said the Dogge haue thou not also gane salarie for to haue had two Lambes of my masters? And the Wolfe answered to him againe, By brother, giv me if it please

the

the. And the Dogge said, Nay I will not, and if thou takest it against my will, I promise thee, that never after this time thou shalt eat any more. And the Wolfe said, Alas my brother, I dye for hunger, tell me for Gods loue what I shall doe. Then the dogge said to him, I shall conseile thee well; a wall of my masters celler is fallen downe, goe thou thither this night and ente into it, a there thou maist both eat and drinke at thy pleasure, for both bread, flesh and wine. And then ente there in great plenty. Then the Wolfe saide the dogge, Alas my brother, beware I pray thee that then accuse me not, ne deceiue me. And the dogge answered I warrant thee, but looke thou doe thy seat so prytily that none of my fellowes knew of it. And the Wolfe came at night and entred into the celler, and ate and dranke, at his pleasure, insomuch that he wared drinke, and when he was drunk he said to himselfe; When the vilians bee filled with meates, and that they be drunk, they sing, and wherefore shold not I sing? And anon he began to cry and howle. Then the dogges heard his booyce and began to bark and howle, and the servants which heard them said, It is surely the Wolfe which is entred within the celler, and they altogether went thither and killed the Wolfe. Wherefore, more di-
spendeth the niggard than the beaultifull, for cou-
tousnesse was never good: so many there be which doe not eat and drinke as nature requireth, but ne-
verthelesse, every one ought to liue prudently, of all
such goods as please God to send them. This sa-
tie sheweth also to vs, that no ne ought to doe against
hys kind, as the Wolfe, which wared drinke, for the
whiche

which cause he was slaine.

Of the Father and his three children.

HE is not wise which for to haue vanitie and his pleasure, maketh debate and strife: As it ap-peareth by this fable. There was a man which had thre children, and at the houre of death he bequeathed and gaue them his heritage, that is to wit, a Peare tree, a Goat and a Mill. And when the fa-ther was dead, the brethren assembled themselves together and went before the Judge, for to part the livelyhood, and said to the Judge, My Lord, Our Fa-ther is dead and hath bequeathed unto vs thre Bre-thren all his heritage, and one shoulde haue as much of it as the other. And then the Judge demanded what was their livelyhoode: And they answered: A Peartree, a Goat and a Mill. And then the Judge said to them, That he that shoulde sit and devide equall your parts, for the one to haue as much of it as ano-ther, shoulde haue a very hard matter to doe, but by your owne aduise how would you haue it? and then the eldest of the thre brethren spake and said, I shall take from the Peartree all that is crooked and right, and the second said, I shall take from the Peartree, all that is greene and dry. And the third said, I shall haue all the roote, the pille or mast, and all the bran-ches of the Peartree. And the Judge said to them, He that then shall haue the most part of it, let him be Judge, for neither I nor any else can understand of knew who shall thereby haue the most or least part of it, and therefore he that can proue openly, that he hath the most part, shall be the lord of the whole tre. Then the Judge demanded of them, how their fa-

ther

ther had demised to them the Goate: and they said to him, He that shall make fairest prayer and request most haue the Goat. And then the first brother made his request and said, Would God that the Goate were so great, that he might drinke all the water which is under the cope of heauen, and when he had drunke it, should be yet more thristie. The second said, I say, that the Goate shall be mine, for a fairer de-mande and request than thine is I shall now make: I say, that all the Vempe and Flare, and all the water which the world were made into one thred alone, should not be so great, that with the same these three shoulde not binde one of the legges. Then said the third, The Goate shall surely bee mine, for I say, that he were so great, that if an Eagle were at the uppemost part of heauen, hee might occupie and haue there as much place as the Eagle might leoke en in height, length and breadth. And then the Judge said, which of you thre haue made the fairest prayer, Certainly neither I nor any other can give the iudgement, and therfore the Goate shall bee to him that of it shall say the truthe. And the Mill, how was it demised by yere Father to be parted among you thre? They answered the Judge, He that shall be the most yar, most cull, and most slow, ought to haue it. Then said the eldest sonne: I am most loth-tull, for many yeares past I haue dwelled in a great house, and lay vnder the conduits of the same, where fell vpon me all the soule waters: as pisse, dish-water, and other filth, that most wonderfully stanke, insomuch that all my flesh was rotten therof and mine eyes blinde, and the durt vnder my lache was a soote

a foot high, and yet by sloth I had rather abide there than to rise vp. The second said, Suppose that the Hill shall be mine, for if I came to a table covered with all manner of delicate meats wherof I might eat if I would take of the best, I am so slothfull that I may not eat, without one should put the meat in my mouth. The third said, The Hill shall be mine, for I am yet a greater lyar, and more slothfull than any of you both, for if I had thirst vnto the death, and if I found then my selfe within a faire water vp to the nekke I would rather die than moue my selfe to drinke one drop thereof. Then said the Judge. See I wot not what per say, for nithce I, nor any other may well understand you, but the cause I remit among you. And thus they went without any sentence, for to a foolish demand, belongeth a foolish answer ; and therefore ther be seoles that will plead in such sort one againt another, for to a gall matter belongeth a small plesaunce.

beasts come into the field. And the Wolfe demauns
ded of hym what beasts they were. The Fox answ-
ered, There be both kin and swine together. Well
said the Wolfe, Fear not for them, let them bee, for
the Dogs be with them. Soon after the Fox looked
on the other side, and perceived a Hare which went
to the fields, and he went to his Godfather and said,
Godfather, a Hare is gone to the fields. And the
Wolfe demanded of hym, whereabout is shee ? and
the Fox answered, she is by the forrest: and the Wolfe
said, now goe we to dinner : and the Wolfe with his
godson went into the forrest, and came to the Hare
and perceived a young Colt by her. Then the Wolfe
take the Colt by the necke, and drew hym into the
wood and devoured hym betwene them both : and
when they had well eaten, the godsonne said to the
godfather, Oye Godfather, I command you to God,
in much I thanke you for your good doctrine, for
I have taught me well, inasmuch that now I am a
gentleman, and now I will goe to our mother. Then
the Wolfe said to his godsonne, Oye godsonne, if thou
sayest so, then I will tell you that thy master the Fox shall not
have me for his master, for he will not yett be able

Sydings too, by and profitable for us : and then the Cocke full of malice answered to him, Nay verily gossip, but I wry that tell them unto vs. Then said the Fox to the Cocke, Cestane. wry. ever at the best that ever ye heard, so; I may goe and talke and comune among all these without amy harme or damage, and ther shall be no doubt pleasure and all service to them possible. So then it is concluded and also conuincie by the great councell of Weles, that now her to herer, to let vs let in any wifer more a ther, be it never so little a beast. So the wifis good frindes. I pray ther that then wyl come downe, to the end that we may sing. To beth, I saye. So, wif. But the Cocke knowing wel the falsenes of the Fox, replied in this manner. Certainly my b:other and god frind, thou hast brought unto me right god frindes, whereof more than a hundred times I thake thet : and saying these wyrds, the Cocke list by his necke and loke faire from hym and the Fox said, What gossip, whereabout lookest thou : And the Cocke said, Certainly my b:other, I see a couple of Dogges comuning hither with open mouth, which as I suppose, come soz to byng vs the tydingz thou hast told vs. And then the Fox shooke for feare of the dogges, and said to the Cocke, God be with you my friend, it is time that I depart hence before the dogges come neerer : and saying these wyrds, he ran away as fast as he myght ; and then the Cocke cryed after hym, saying : Gossip, why runnest thou thus : if the peace be accorded, thou oughtest to doubt nothing. Ha gossip, said the Fox, I doubt that these two dogs haue not heard of the de-

er

ere of the peace. And thus when a beguiler is bewylen, he receiveth the salariie or payment which he giveth to base. wherefore let us leue and kepe oure selfe there from.

In this tale which he haues of bawes are and loyne which came to the Corssan to get somwhat for thei bodies wher he receiued, and it happened, that he knew the faire of their bold force, and the other once and so departed. Afterward when ther bawes depart he gaue to them a piece of cloth, not telling how much each of them shold haue so; their part : and in parting of the said cloth, there fell betwix the women a strife, because one of them demanded two parts, after the erigence of her mork, and the other the halfe, each of them shewing their reasons, the one saying, that she had suffered hym twice to do his pleasure, and the other pretended that she was ready, and in her was no default, and so from bawling they fell to fighting. And their husbands not knowing the cause of their strife, each of them defendded his wifes cause ; from the fighting of the women, it came to their husbands, with buffets a castig of stones, so long that men ran betwix them, and after the custome of Rome, both the husbands were brought to prison, bearing enmitie each to other, and not knowing wherefore. The said cloth was put into the hands of women secretly, and not parted, but it was secretly argued among the women how it wold be parted : and they demanded of Doctors what was the law of it. Vs saith also that a

Merchant of Florence bought a Horse of a man, and made his consent with the seller for xv. Ducats, for to pay soothly in hand xv. Ducats, and for the rest he would become his debtor, and the seller was content, and therupon deliuered the horse, and received xv. Ducats. And a while after, the seller demanded of the buyer the residue. And he denied the payment, and had him hold his couenant, for, said the buyer, wee accorded that I should be thy debtor, and if I should satisfe and pay, I should no more be thy debtor.

THE Celleth vs also that there was a Carrike of Tene hired into France, for to make warre against the Englishmen, the which Carrike a gentleman of France beheld and saw, and said hee would be auenged on him that bare his armes: whereupon arose an alteration, insomuch that the Frenchman prouoked the Genoies to battaile: the Genoies accepted the prouocation, & came at the day assigned into the field, without any array or habilements of warre, and the Frenchman came well appointed into the field. And then the patron of the Carrike said, Wherefore is it that we two should fight this day and make battaile? Because, said the other, that thine armes bee mine, and belonged to me before thou hadst them. Then the Genoies said, It is no nede to make any battaile therefore, for the armes that I beare, is not the head of an Oxe, but it is the head of a cow. Which thing so spoken, the noble frenchman was abashed, and so departed halfe moched.

Also

Also he saith, that there was a Physition dweling in a Citie, which was a cunning man in that Science, and had a servant, a young man, that made pilles, after a certayne forme that he had shewed unto him: and when this young man had dwelled long with him, and could perfectly make the pilles, he departed from his Master, and went into a strange Countrie where he was not knowne, letting them understand that he was a cunning Physition, and could give Medicines for all kind of diseases, and ministred alwaies his pilles to eury man that came to him for remedie. It happened so, that a poore man of that place where he was, came to him, and complained, how he had lost his Asse, and praied him to give him a medicine to finde his Asse againe; and he gaue unto him the pilles, and bade him to receive and take them, and he should find his Asse. And the poore man did so, and after went into the fields and pastures to looke after his Asse, and in so doing, the pilis wrought so in his belly, that he must needs goe purge him, and went among the reeds, and there eased him, and thers anon he found his Asse; whereof he being very ioyfull, ranne into the towne, and declared that by the medicine that he had received of the Physition, he had found his Asse. Whiche thing knowne, all the simple people reputed him a very cunning man, albeit he could doe nothing but make pilis. And thus many folkes are oftentimes taken for wise and cunning, for he was reputed not only to heale all kinde of sicknesses, but also to giue medicines to find Asses after they were lost.

D 4

There

There was in a certaine towne a widower that wned a widow, to haue her to his wife, & at the last they were agreed and sure together. And whem a young woman being servant with the said widow heard therof, she came to her mistresse and said to her, Alas Mistresse, what haue you done? Whyp, said the Mistresse: I haue heard say, said the Maid, that he is a perillous man, for he lay so oft, and knew so much his other wife, that shæ died thereof, and I am sorry thereof that you shold fall into the like case. To whom the widow answered and said: Certainly I desire to die, for here is nothing but sorrow and care in this world.

This was a courtors excuse of the widow.

FINIS.



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Fables of *Esop* and so forth of *Anian*, *At-
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How Esop recited a Fable to the Samians of the ³⁶
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How Esop obeyed not the Samians, but went vnto ³⁸
the King of Lindy.
How Esop returned to Samie againe. ⁴⁰
How the King commanded that Esop should be put to
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How Esop was brought before the King, and how the ⁴¹
King commanded that he should be put in his first
estate and dignitie.
How Enus the sonne of Esop departed from his Father, ⁴²
and killed himselfe.
How Esop made solution to the King of AEgypt, vpon ⁴⁵
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How Esop returning into Babylon, the King caused ⁴⁶
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How Esop was betrayed, and how he rehearsed to ⁴⁹
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